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# THE BOLSHEVISM OF SEX

Femininity and Feminism

By

FERNAND J. J. MERCKX

It is the imprescriptible right of each and every man to obtain as his bride, a maiden,—beautiful and healthy, intelligent and modest,—one who will be a real wife to him, because such a wife is the fundamental element in the attainment of his happiness. That right supersedes any need that private interests or public organizations may have for human labor. The institutions of the country owe him, as a duty, facilitation of the exercise of this right by all means at their disposal.

Part VI, Chapter II.

1921

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By

FERNAND J. J. MERCKX

To the Girlhood of America  
this book is dedicated.

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# THE BOLSHEVISM OF SEX

## Femininity and Feminism

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F. J. J. MERCKX

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The End.

PLEASE do not read this book expecting to find in it some startling theories, which are either boldly asserted sophisms, or simple truth cleverly disguised.

The TRUTH always is simple when clearly conceived, and my work has merely been to arrange, according to a certain order, principles that belong to common knowledge, facts that can be probed easily, and to draw from them conclusions for which your observation of society and your own experience will bear testimony.

THE AUTHOR.





### THE SPIRIT OF BOLSHEVISM.

Bolshevism, although a new word stands for an old thing.

To our minds it represents theft and confiscation, slaughter and cruelty, degradation of womanhood and perversion of children.

These disorders are but symptoms of a peculiar state of mind. The same mentality was found in the Revolt of the Mercenaries in Carthage, in the Revolt of the Roman slaves under the leadership of the Gallic Vindex. It was patent in the French Revolution of 1793. It appeared in the Indian War. It was evident in the Commune of Paris in 1871 and it cannot be ignored in the recent outbreaks in Germany.

What brings about social unrest and strife is not a passing misfortune, or a temporary abuse,—it is the individual inability of great numbers of people to obtain, in given conditions, the realization of their aspirations.

After they have tried to reach their rightful aims and have failed, they attribute their disappointment to existing conditions rather than to their own incapacity. Therefore discontent and hate ferment against a supposedly wrong social order, or allegedly guilty people; envy grows against more favored fellow creatures, and the diseased mind of the abnormal becomes a public danger.

Through the influence of repeated propaganda, normal people become infected by doubt and suffer from imaginary

wrongs. Led astray by this delusion, which harms them, they join the ranks of the rebels, where they are paraded as testimonies of the justness of the cause.

The acts of such mentally deficient people are individual violations of law and custom, but when social parasites find in these forces of misery and waywardness a tool strong enough to overthrow or modify the social order for their personal benefit, they claim rights for abnormality and set up insanity as the standard by which the rest of humanity should be modeled.

Has the social problem of the sexes developed along the same lines? This is a question the Reader himself will answer when he has read this book.

## THE BOLSHEVISM OF SEX

### PART I.

#### THE PROBLEM.

#### CHAPTER I.

##### **Individualism Applied to the Woman, or Feminism.**

It is plainly evident to anyone who is not blinded by the fear of thinking or by personal interests, that the whole of the western civilization is craving for a new social order which is already in process of evolution.

In international relations, the nations recently took keen interest in principles of universal justice,—once more solemnly proclaimed but not observed. The people wanted to be informed of the negotiations carried on, in order to pass judgment on these propositions and express their views, presaging by this awakening the time when treaties will become the expression of the needs of each nation coordinated with the rights of her sister nations.

In internal politics, the people tire of partisan mountebanks who manage the State for the greatest benefit of their masters and confederates.

In business less drastic separation manifests itself between employer and employee by the granting of bonuses and by the participation of both in the profits of the enterprise. These are unconscious steps toward collectivism, a mild form of socialism.

The social order is not less disrupted than the political and business worlds.

Throughout the entire social structure—which hitherto was based upon interdependence of persons,—individualism asserts itself.

Individuals confer upon themselves authority to impose upon the nation laws which the people repudiate. Individuals use their official character to substitute their personal will to that of the nation, while other individuals contest the principle of constituted authority.

Individualism in the Church has so well progressed since the Reformation that nowadays you find in every street a few Churches of different creeds.

Individualism has also pervaded the family life, tending toward the wife's independence of her husband and the child's independence of its parents, and this has found its most complete realization in Soviet Russia.

But at the same time that individualism severs the social bonds between individuals, leaving mankind an ensemble of independent entities, the influence or authority that nature, social position or capacity gave to some individuals is absorbed by the State. The latter, possessed by the same spirit of individualism, takes upon itself, as an administration or bureaucracy, to decide what is good or what is bad for the people. This tutelage, under any form of Government, develops into State despotism by the enactment of laws enforcing morality or prescribing ways of thinking.

General principles, such as determine the individualistic tendency, cannot altogether be proclaimed as paramount, or be condemned as wrong as a whole, for they are right when applied to objects the nature of which can reap benefits through their adoption, and they are wrong when they nullify the natural qualities or hamper the purposes of the object.

Feminism, which passed the joking stage three years ago, and has, to a certain extent, won recognition in some countries,



is a form of individualism as applied to woman. This particular expression of individualism affects human society profoundly because it touches the everyday life of the human being in its most essential functions.

Feminism is becoming, or even has become in certain parts of the world, a concrete fact, a social experiment brought into play in a tentative reconstruction of the social order. Feminism has thus grown into a social problem on which a definite and final stand has to be taken, after a careful philosophical analysis of its principles has been made.

Numerous studies of this question have been published, some of very great value, but most of them, and such is especially the case in magazine and newspaper articles, take up one particular aspect of the problem and propose for the evil discovered some artificial remedy which does not cure the social illness but very often perpetuates it under some legal "bandage." This method offers to politicians excellent ground for their performances, but aggravates the disease and misleads public opinion.

The task we set upon ourself is thus not to give the opinion of one or another person prominent in this or that world, but to find by the cartesian method what is to be accepted or rejected in the feminist theory.

To reach a well founded conclusion, we have to study the question from its very cause itself,—The Woman. Before giving rights and powers to the woman, we have to know what a woman is, what are her natural laws and what are her functions in human society,—and from them to conclude her rights and duties.

This study will lead us to uncover what is good and what is bad in modern social life, and will determine the rules imposed by nature upon men toward women in order to make their intercourse beneficial to humanity as a whole.



## CHAPTER II.

**Humanity and Its Ends.**

It is a matter of fact that mankind is made up of man and woman and that, although he or she may be perfect in his or her entity, neither of them can be complete, the one without the other. Stop, lessen or modify the natural intercourse between men and women and in fifty years the human race will be found to be sterilized, and in less than a century the human race itself will have utterly vanished from earth. So man and woman complete each other, and each one needs the other to come into full development as a human being, and both of them are equally indispensable to the perpetuation of the race.

The full development of the human being as an entity is obtained by the working of natural functions, and is helped in its social requirements by general education. All activities of the human being as an individual, and of humanity as a whole, tend to the ultimate purpose of personal and general welfare. It is to that end that people work, assume cares, suffer, sacrifice themselves and wage wars. If one accepts a burden or a pain, it is only for the purpose of securing a benefit or avoiding a greater misfortune. Personal benefit comprehends everything that contributes to the satisfaction of men,—physically, mentally or intellectually. This propensity, universal amongst men and constituting the motive power of their actions, is termed: The Natural Law of Preservation of the Individual.

It is a common saying that the human race is perpetuated by procreation,—but it may not be altogether useless to emphasize that procreation, which is a general desire of man and woman, which is a natural consequence of their full development and intercourse, must be admitted as a universal need of

humanity and termed one of its laws: The Law of Perpetuation of the Species.

All the struggles of life center in these two laws,—the first relating to the welfare of the individual, the second to the welfare of humanity,—and the obeying of them requires of man and woman an intimate and constant collaboration of which nature herself has decreed the proper rules.

Let us recall here, that any being acting against its natural laws, destroys itself or undergoes such changes as to suppress the normal working of its natural faculties. Some may believe that they create new faculties by using stratagem, but it is good to remember that a function never has created an organ, for the function is impossible without the organ to produce it. This so-called creation of an organ, is a mere adaptation or even a simple case of atrophy of some organ. By adaptation and atrophy the faculties of the animated being are diminished; so adaptation of the stomach to certain kinds of food, besides the annoyance it causes in daily life, surfeits the body with some particular elements while impoverishing it of some other needed material; and atrophy of tactile sensibility, which may seem beneficial by suppressing painful contacts, deprives the afflicted person of the warning of danger. Professional adaptations which direct activities and strength toward a given work are generally accompanied by deficiency of less used faculties: you cannot make a poet of an old accountant, or an intellectual of a prize-fighter.

Organs are improved through accommodation or versatile working ability in most varied circumstances, that is to say the existing organs are completely efficient to perform all their functions; beyond that point no perfection can be attained, the nature of things limiting their possibilities. The fish must be kept in the water and the rabbit on the land if you want them to live. You must feed the lion on meat and the sheep on grass if you want them to keep their health and the qualities that fit them into the universal order, for such are their natural laws.

This little digression aims only to keep in mind that observance of their natural laws is supreme for all animate beings, and that no transgression of these laws may be regarded as a trifling matter, for each violation brings a fatal detriment to some of the personal faculties of the individual and, in consequence, to his own welfare and to his co-operation in the welfare of the race.

So we see that the foundation of human activities must be the natural laws of man unless humanity wants to destroy itself, and that our task will be mainly to consider the woman in relation to the natural laws of humanity. Afterward we will have to find her proper place in civilized society in relation to these laws.

In order to determine in what particular way the natural laws of the human being apply to the woman, it is necessary first to consider her as an entity; then as compared to man. This will enable us to bring forth what is meant by full development of woman's faculties, and what is included in this development.



## PART II.

## THE WOMAN.

## CHAPTER I.

**The Woman as an Entity.**

If you consider the woman as an entity, you find in her of course, the same qualifications as those in man excepting the distinctions pertaining to sex, because she is of the same nature, an offspring of the same stem.

Zoologists will tell you that she is the female of a featherless plantigrade biped mammal of the genus homo, but we know that she is an intelligent, conscious, voluntary being, unquestionably entitled to the universal right to pursue and secure happiness. Yet, so general a definition would give us only a vague understanding of her, of little use in this particular study, for none can dispute her privileges as a human being. It is only by a fair comparison of woman with man that we will be able to grasp accurately the woman's special constitution under its different aspects.

## CHAPTER II.

**The Woman, as Compared with Man.**

Although a woman possesses nearly the same qualifications as a man, it has been demonstrated by the physiologist that every part of her tissues and organs have characteristic differences from those of a man.

Physically, a woman is shorter than a man in the ratio of 16 to 17; she is lighter by one-tenth; she has smaller muscles and her dynamometric strength is only about two-thirds that of a man. In this we find the reason why the average woman is weaker than the average man.

Her bones being thinner and of less specific gravity than those of a man, her osseous frame being weaker, she is more easily subject to deformations consequent on burdens carried constantly in the same manner, or poses maintained for a certain length of time. Her trunk is longer. The effects of the pelvic bend make her less erect, which induces her to wear a corset; her head is less upright, her gait less steady and her plantar arch flatter.

Her hand is thinner with longer fingers, making it less strong than man's hand, but at the same time more supple and more delicate in touch, more apt to handle small dainty things of little resistance.

Her blood has fewer corpuscles than that of a man. Her pulse beats faster. She is more inclined to fatness, more susceptible to disease, but because small reactions produce in her quicker effects, she is able to fight it better than a man. At any given age the mortality in the case of woman is less than in the case of man.

Her skull is smaller, especially at the base; it forms a larger circumference at the crown; it is flatter and more angular than



a man's. Her forehead is more vertical. Her face is smaller and slightly prognatic. The glabella, the superorbital ridges, the occipital and mastoid prominences and the parietal prominence are less. The cranium, to a certain extent, moulds the brain.

### THE BRAIN.

Before considering the difference between the brain of man and that of woman, it might be useful, in order to understand properly the following comparison, to recall summarily to the reader the functions of the nervous system, of which the brain is a part.

The nervous system is the organ of sensibility, motion and mentation. Its main parts are the cerebrum, the cerebellum, the nerves, the spinal axis, and the great sympathetic system. The cerebrum is divided into two hemispheres which are themselves divided into lobes. Experiments have established that the cortex or envelope of the brain contains the nerve centers, or places where sensations are received and impulses given out. So, the vision is localized in the occipital lobe, the hearing in the temporal lobe, the smell in the mesal surface of the temporal lobe. Movements of organs and muscles likewise are located in some determined parts of the cortex and the center of mentation is attributed to the frontal lobe. The cerebellum takes care of the combination of movements. The nerves and the spinal axis conduct the sensation to the brain and the movement from the brain to the muscles. The great sympathetic system, which commands all acts of vegetative life, is connected with the central nervous system by ganglia and is not under direct influence of will power, as are the motor nerves of the central nervous system.

The absolute brain weight is greater in the higher races, even when the lower races are of heavier build. This

shows that the weight of the brain, in normal persons, is proportionate to the intellectual power of the subject.

A survey of absolute brain weight amongst races would seem to be unfavorable to some women of the higher class,—the Anglo-Saxon women. Their brain-weight as compared to that of the Anglo-Saxon man is inferior by 160 grammes, while the difference between the Australian man-brain and woman-brain is only 101 grammes,—besides, the absolute brain-weight of the Anglo-Saxon woman is lower than that of the Australian man, which is nearly the lowest amongst men.

From this it should not be inferred that the Anglo-Saxon woman is in any degree inferior to other races, mentally or intellectually, but it shows that the proportional weight of the man-brain and the woman-brain does not originate from a difference in training and mental work of man and woman, but results from a decree of nature relating to sex. Let us remark that the same rule exists for the superior mammals, of which the female has a smaller head and lighter brain than the male. That the difference in brain-weight between man and woman is due to sex, is shown by the weighing of brains of children of like age. It must be admitted that children, boys and girls, up to about ten years of age, have nearly the same kind of living and activities, yet the difference in brain-weight increases gradually, giving constantly greater weight to the boy-brain over the girl-brain, even at a time when stature and absolute weight of the entire body are practically the same for boys and girls.

The proportion of the various parts of the brain is to be considered in comparing the man-brain and woman-brain. According to Broca, the average weight of the different lobes of the brain of adults between the ages of 25 and 45 years is as follows: Frontal lobe, man, 502 grammes,—woman, 429 grammes; Occipital lobe, man, 111 grammes,—woman 100 grammes; Temporo-Parietal lobe, man, 552 grammes,—woman, 482; which gives to the frontal lobe of the man-brain an excess of 73 grammes over the same part of woman-brain, and con-

sequently, a greater area and weight to the cortex in which are located the functions of mentation. Thus we see the reason why man should be capable of greater cerebral activity than woman; but it would be a wrong interpretation of the facts to conclude that, because of the lesser weight and area of the frontal lobe of the woman's brain, woman is less intelligent than man. There is no difference in the quality of intelligence,—man and woman thinking by the same process,—but there is in woman a less extended ability to exert her intellectual power by the reason that the effort bearing upon smaller parts of the brain fatigues it quicker than in the case of man.

Beside the differences in the mass of the brain and its distribution, there is a disparity in density of the grey matter of the man and woman brain: the density of the grey matter in all parts of the woman-brain is less than that in the man-brain. This explains why woman is less sensitive to pain, more obtuse in senses but also more affectable and more subject to nervous irritation. We may thus also understand that she works by intuitive feelings, that her sentiments have wider range and greater intensity.

Scientists have observed in cases of starvation that the nervous system is, of all the organs, the least affected in its gross weight by the want of reconstructive elements, "and there is little doubt," says Professor H. H. Donaldson, "that this weight is maintained at the expenses of the other organs." This remark is corroborated by common observation among school children, especially among girls who overwork themselves in their studies, and become subject to physical and mental depression similar to that which actual starvation causes, and sometimes they weaken to such an extent that recovery becomes impossible, the other organs, to which reconstruction work pertains, having suffered more than the nervous system itself in the slow increment of physiological misery. If the woman is subjected to the same strain of cerebral work as man, her brain, particularly the frontal lobe, wears out quicker, and



a more constant and active supply of blood is needed to carry away the waste substances and furnish fresh elements. The brain being first provided for, the rest of her organism fails to receive its proper share of reconstructive material, and we have to conclude that mental stimuli, beyond a certain limit, hamper the reconstruction of other parts of her body.

So nature imposes upon woman shorter periods of cerebral activity under the penalty of physical poverty, and, ultimately, mental depression.

This cerebral activity, as limited by fatigue, depends on the constitution of each individual, man or woman, and it is thus not possible to determine the absolute endurance of man and woman, but it is plain that the average man is favored over the average woman in his ability to sustain, without harm, the strain of intellectual activity.

Furthermore, in the woman the sympathetic and ganglionaire system is relatively more dominant than the cerebro-spinal, and her peculiar organs constitute a far larger part of her body than those of man, and these can be but greatly prejudiced by the over-rated claim of the brain in excessive mental work.

The woman-brain, in the course of years, evolves less than the man-brain; it has more symmetry, the convolutions about the sylvian fissure are simpler, with fewer bends; the insula of Reil is smaller, less convex, simpler as is the third frontal girus so that the woman-brain is more like the child-brain, which may account for differences in general mentality which will be examined in their proper place.

It may be useful to emphasize again that the conclusions just reached do not imply that the woman is less intelligent than the man, but that intellectually she is fitted differently than he is; that this diversity is not due to education or ways of living, but solely to her sexuality, and that from the very start of her procreation.

## CHAPTER III.

**Sexuality.**

Woman is made beautiful in shape as a whole, and fitted in every part of her to attract and captivate the desire of man and gratify his senses: her hair is naturally longer and finer, giving her a glory out of which a fine and delicate face appears most enticing. Her face has been so made by nature as to offer direct contact to the lips of the chosen mate. In general her figure is made rounder, less angular than that of man, by the inner development of the adipose tissues, giving a special gracefulness to her limbs and a great elegance to the outline of her body.

It may be said that the feminine form calls for caresses, while the sterner features of man are suggestive of force. The woman's voice is softer and weaker than the man's voice, and you perceive in its trilling tones the vibration of her frailer structure.

Nothing unsightly mars the woman's appearance; her organs of femininity are either, as the breast, an ornament, or hidden inside her body, so that the esthetic pleasure of her mate may not suffer any distraction. While unseen, the peculiar organs of woman occupy a far larger part of her body than those of man, and are in every respect more susceptible to ills, many of which do not result, as in the case of man, from special misuse, but from general conditions of health and from ways of living, which, under certain circumstances, expose the most modest woman to what is termed woman's afflictions.

We need not dwell on this special aspect of the woman's sexuality, for every woman, and even the most innocent young girl, knows either by personal experience, or by the complaints of some woman friend, how simple indispositions, of which man scarcely takes notice, such as constipation and abdominal colds,

always affect greatly the woman's organs, and often with great pain and serious consequences. The extent and delicacy of her organs subject the woman to special cares and hygiene of which the man is free.

Differences in physical forms and organs involve different physiological manifestations, which manifestations have to occur in normal condition to preserve general health.

The woman's organism calls for a great quantity of rich blood to allow the cleansing of the organs of femininity, which in good health is done without pain and only attended by some languor inviting to rest.

Since all cerebral and physical activities use up the red corpuscles of the blood,—which are the reconstructive material of the organic tissues,—and since the brain is first supplied, we must remark again that the more blood the brain and muscles use up, the less remains available for the other organs.

Considering how much of the woman's body is given to her sex; considering how far her sex influences the whole frame of her being; considering that any disturbance in her sexuality affects her general condition of health, and that all disorders in her other organic functions reflect upon the condition of her peculiar organs, the logical conclusion of this short outline is that the function of her sex over-rules in a woman's life any other consideration, as it is the root of her entire constitution and physical welfare, and imposes on her special ways of living which have to be taken into account when her proper activities in human society are outlined.

Coming now to the fundamental characteristic difference in sexes, we find it in their peculiar functions. The male principle obtains its satisfaction in its triumph over the female principle, which in its turn receives its gratification by submission. Sexual feelings, which, localized and aggressive in man, give momentarily added strength to his whole body, have in woman a reverse course: her sexual feelings have on her pervasive mollifying effects, and deliver her defenseless to her lover as



if overcome by sacred awe, after some instinctive reactions, more or less strong according to her temperament.

The relatively weaker constitution of the woman is evidently the medium of this idiosyncrasy, and furthermore, it has been observed that abnormal women, roughly built, with little evidence of woman's grace, are but little influenced by love and very seldom bear children.

Nature did not make a mistake in forming woman the way she did, for it is in proportion to her attractiveness that woman is the object of man's attention, and it is in proportion to his desire for her that he finds strength to give her satisfaction in her weakness and defeat.

## CHAPTER IV.

## Mentality.

The peculiar physical structure of the woman and its physiological functions determine her mentality.

All sentiments are attended by movements of the blood resulting from nervous impulses or reactions on the organs of circulation consequent upon external or mental stimuli. The density of nervous matter being less in woman than in man; the localization of her nerve centers being less definite; the woman's organs being in general more delicate and for the same reason subject to greater disturbances, stimuli have upon her a more extended, if less acute effect, causing a wider range of feeling and the preponderance in woman of sentiment over reasoning.

In moments of excitement her changes of mind are so swift and confused that she may be sincere in showing friendliness two minutes after having expressed extreme hatred. The predominance of the sympathetic system, which controls the circulation of blood, explains why the woman remains physically in a great state of excitement when her mentality has already changed.

That the woman refers all actions of man toward her to her femininity, and all actions of other women to her personal qualities, are matters of common observation and find their final reason in the whole constitution of woman who is made to please. She wants the man to be pleased, and the other woman to know how pleasing she is. When, by some circumstances, these two motive forces of her mentality have weakened or disappeared, the woman is rapidly sinking to the lowest standard of womanhood, for she loses the privileges of her sex, confining herself to a life of animality as is found in drunkards, drug addicts, gormandizers and the like, as is found in women forced

to degrading and mean work. This baseness, which may not be confused with homeliness or deformity, is just a lack of personal decency.

Although it is a woman's characteristic to desire to please, which is in direct relation with the gracefulness of her being, she reaches her aim by attractiveness, not by aggressiveness; so that the coquette offers her allurements as if it were by accident and with a semblance of modesty.

Modesty is, in the woman's mentality, the counterbalance to her desire to please. It restrains her, in ordinary circumstances, from unwarranted actions.

As femininity cannot find its satisfaction by its own action, but only by subjection to the male principle, the woman's coordinate mentality disposes her to passivity by virtue of modesty.

Modesty is essentially a woman's sentiment which helps to protect her, but which would hamper the man in his natural functions, without any compensation or advantage: deprive the woman of modesty and she will unavoidably be the willing victim of any man that happens to please her; give modesty to the man and he becomes useless.

Sentiments are effects, the reason for which and the ends of which are generally easy to find, but their causes are often obscure. Nevertheless, in a broad way, it may safely be opined that modesty results from the fact that an unexpected and blunt movement, a shrill or lamenting sound, and, as a rule, all nerve stirring events, react directly on the peculiar organs of femininity with disturbing sensations, thus giving the woman a kind of anguish for all that involves her sexuality, be it by mental process as imagination or actual sensation. Thus modesty is inherent in woman's nature.

Kindness and wickedness assume in man and woman different forms. In man they depend mostly on his personal disposition and are generally the same toward all fellow-creatures;



but these sentiments in woman vary as they apply to a man or to a woman.

The woman is at once more prone to pity and more cruel than the man. Her pity applies especially to the beautiful spoiled, the good wronged, the strong abased. She feels sorry for a flower trampled up; she cries over a child mistreated; she sympathizes with the wounded, the sick and the crippled; she forgives easily the man that wronged her, but she is cruel when hurt in her woman's pride and implacable if the offender is one of her own sex—especially if she has been given authority over her.

These observations are clearly illustrated by the feelings prevailing where girls have to obey another woman, as in schools, stores or workshops. The foreman is a brute to the girl upon whom he looks only as a machine and whom he "calls down," but the fore-woman is a personal enemy.

A vivid example of this peculiarity of feminine mentality was recently brought to public attention in the County Court of White Plains, at the trial on a charge of assault of a former inmate of the Bedford Reformatory for Women. It developed from testimonies at an investigation ordered in the case by the Governor of the State, that, as a measure of restraint, girls were handcuffed behind their backs and strung up on the cell grating, the weight of the body hanging on the socket, and, sometimes, the feet not touching the floor or merely the tiptoes resting on the ground. This "treatment" was also complemented by dipping the head of the girl in a pail of water until she was half unconscious with eyes swollen out of her head; and after that "treatment" girls "would stand on their feet when they were not too far gone." Sometimes the guards unstrung them hastily in fear that they had died; afterward they were left unattended in a cell without a bed. This was not an unusual treatment.

Another way of restraining the inmates from talking, using

profanity, or writing notes, was to put soap and water in their mouths, which quieted them by smothering, and "burned their insides."

These treatments were inflicted by the orders of the women at that time in charge of the institution, and the latter often took a hand in their application. The only mild protest came from a man, a guard who said that "the State Board of Charities would object to the water treatment."

The soap and water treatment was put into use by Dr. Katherine B. Davis, now connected with the Bureau of Social Hygiene of the Rockefeller Foundation in Manhattan. Mrs. Stone, one of the officials, in defense of her disciplinary measures, declared: "If you don't rule the girls with an iron hand, you could not live with them." Miss Minogue, another official, said: "There is no cruelty in this method." Mrs. H. W. Hoffman, matron of Rebecca Hall, asserted: "You would use the same kind of treatment yourself if you were there any length of time." Dr. Mary Conant, resident physician, admitted that Thomas Quinn, a guard, pleaded with her to do something for the girls, who he said, were being strung up. She told him he would have to complain to the Superintendent. Dr. Conant was asked if she would approve of ducking a girl in cold water, if she had a weak heart, without examination. "No!" responded the physician, "but any girl that breaks windows and swears the way they do up here, hasn't got a weak heart."

These expressions of personal feelings of the officials of the institution, have a counterpart in the feelings of the inmates toward them, as shown in this abstract of the New York World, reporting on the same case: "Toward Mr. Kennedy and Father Thomas Kelly, a member of the Board of Managers, the accused girl showed great deference, and meekly answered: "Yes, Father," when the Priest asked her if she had not been incorrigible. Resentment toward the matrons flared up more



than once, requiring the skill of Mr. Lynch to restrain what might have been an outburst."

These and similar facts compelled the Legislature of New York State to pass a bill changing the law, which for twenty years provided for a female superintendent. Now the choice of a man or a woman for this position is optional with the appointing authorities. Immediately after the law was passed a man, Dr. Amos T. Baker, a psychiatrist, was put in charge of the Reformatory.

This shows conclusively that a woman for another woman, no matter how different their positions, is always but a woman; she who orders is tyrannic, she who has to obey, is a rebel; both are enemies.

The woman is more compassionate than the man,—the latter being satisfied with alleviating misfortune, but the woman adds kindness to her favor. The woman sacrifices her own person for the one she loves,—the man strives by work or fight to secure the welfare of the loved one.

In friendship, a woman does not hesitate to expose herself to hardship, misfortune, even to perjury and disgrace, to help those she loves. This is because sentiment is predominant in her. A man as a rule, is inclined to help his friend, provided it does not cause any harm to himself. This is because reasoning and consideration of the consequences of his actions are prevalent in man. Thence comes self-sacrifice of the woman and selfishness of the man.

At the same time that the woman sacrifices all to her love, she also is prone to use any means in the satisfaction of her hate, not even stopping at harming herself to abase or destroy her enemy, while man is more considerate of the fighting means he uses. This comes from the fact that man, in good or evil, acts more openly by force while woman acts by deceit and cunning. This is in direct relation with the general constitution of man and woman; strength and responsibility being man's qualities; weakness and heedlessness being attributes of

the woman where sentimentality is involved. The man is more affected by compulsion and strength, so he aims at the body; the woman is more sensitive, so she aims at the mind. The man wants to annihilate his enemy, the woman wants to make him suffer. The man knocks down, the woman scratches.

Reasoning never changes a woman's mind—but an appeal to a woman's feelings seldom fails; for, although you may convince her intellect of the justness of your opinion, she will follow the lead of her sentimentality.

From this disposition, and because of the weakness of the woman's constitution it results that girls and women are seldom, if ever, what may be called "bad." Their faults, even their crimes, are always sentimentally explained or excused in that they are a kind of self-defense. Women rarely become professional criminals. They act under passing impulses—not realizing the gravity of their acts.

Women's offenses, for the greater part, are of sexual character, and termed offenses very often only by the narrow-mindedness of the law makers, and occurring especially under the stress of adverse social conditions for the improvement of which no effective steps are taken.

Will power is a question of nerves, that is to say a question of density of cerebral matter. The stronger his nerves, the better a man is able to resist the will of a fellow-man or to impose his own determination. It has been seen that the woman's nerves are frailer and weaker in composition than the man's nerves, and this corresponds exactly to the weaker will of the woman. The man claims his right by force, the woman by pleadings and tears. A woman submits passively to orders strongly given, or revolts, but never takes a calm stand of opposition.

An outside influence has to guide the woman and keep her going to a certain end, because her mentality changes at every sentimental event. Let us remark that this versatility restrains the woman from over-taxing her brain and central nervous sys-



tem, and it will be seen later how this versatility helps the woman in the fulfillment of her natural laws. It is a hardship for a man to be exposed to a quick firing of impulses, but it is no less a hardship for the woman to be subjected to a uniform and uninterrupted mental tension.

Consciousness of her weakness inclines the woman to hide her real sentiments, or even to affect other sentiments than those she feels, not as men do through mere politeness, but in order to reach her aims by some confused by-ways.

General personality is very closely linked with these sentiments, and come from the opinion one has of himself; the man considers himself as an individual of destiny; all hamperings in the attainment of his aims are sins against him and obstacles to be removed or broken through. He conceives the world as dependent upon him. The woman feels that to secure her own development and protection she has to fit herself into social environments. He accommodates the world to his wishes; she, to succeed, accommodates herself to the wishes of the world.

Heedlessness of consequences must be connected with predominance of sentimentality in woman, which is caused by the delicacy of her organism and less localized nerve centers; her weaker will, her versatility and less salient personality are associated with the same causes.

So it appears that woman is different from man, not only physically, physiologically and intellectually, but also sentimentally; and that all her peculiarities, which are essential to her existence, have their origin in her femininity, which is ultimately the sole root of her being and must determine the whole condition of her welfare and of her very life itself.

It has often been argued that in times up to now, and even at the present time, the lesser achievements of women in public life, such as business, politics and science, were due to adverse conditions, the woman "not getting a fair chance in life" as does the man, which would imply that the evolution of woman has been hampered by the selfishness of man. But this must

be regarded only as a sophism and a misconception, for the woman entity has followed its evolution according to its nature in parallel with the development of man, neither of them being slower nor faster, but keeping up with each other as nature has decreed. It is an injustice to the Woman, and an insult to our mothers, to suggest that the woman until now has not normally developed.

Considering the special mental qualifications which have been summarily analyzed hereabove, one question may be asked: Would it be possible to develop a man's mind in a woman's body and would this change be beneficial to the woman?

Since the woman's sentiments result from her peculiar physical structure and its physiologic functions, a change in mentality would be possible only if accompanied by a change in structure and functions, which would mean adaptation and atrophy, depriving the woman of peculiarities she needs in the harmony of her being: man's mentality as well as woman's depends on special organs and constitution. The woman could imitate the man's ways of acting as could man the ways of woman, but it would be only an outward appearance, no more deceiving than man's clothes on a woman's body. This change of mentality in woman, even if possible, could not in any way be beneficial to her, for it would not serve any purpose of her being; the free and normal play of nature's forces alone can secure the advantages to which a being is entitled. So let the woman be womanly in all her faculties; it is more honorable to be a good womanly woman than a ridiculous and impotent imitation of man.

## PART III.

THE NATURAL LAWS OF MANKIND IN REGARD  
TO THE WOMAN.

## CHAPTER I.

## The Law of Preservation of the Individual.

After having considered the woman as compared to man, we come now upon the first of the great laws of humanity,—that of the Preservation of the Individual.

Man, as well as all other animate beings, possesses by instinct, when powers of nature are left to their free reactions, proper means of self-protection and betterment known as the Law of Preservation of the Individual.

Physical, mental and intellectual reactions converge to the same purpose of protection. The eye accommodates itself to the intensity of light so as to be preserved from harm; sympathy leads the human being to his fellow-creature when benevolent,—antipathy keeps him away from the malevolent; curiosity and doubt automatically bring forth reasoning in order to secure possession of the truth. So, left to itself, human nature provides appropriate instruments for the preservation of the faculties of the individual.

The preservation of the individual operates in the same way for man and woman in their general constitution as human beings, but involves special ways so far as their peculiar organs are concerned.

The purpose of this work not being to teach how to take care of the body, the reader will not expect us to give an out-



line of the physiological functions of sexual organs and their reactions, but we will have to understand the general principles governing the feminine development.

An animate being as a whole can properly be preserved only if all its parts are proportionately developed and harmoniously combined in the constant changes of its normal evolution.

The woman in the course of life evolves through three distinct stages, which are maidenhood, wifehood, and motherhood; and we have thus to study the woman from these three view-points in the accomplishment of the Law of Preservation of the Individual.

## CHAPTER II.

**Maidenhood.**

Her femininity is, for the woman, the most important object in her whole life. It is, as has been remarked before, the root of her physical, mental and intellectual faculties, and its influence shows itself from the moment of her birth to the end of her life; but it especially begins to increase in importance when she reaches the age of 13 or 14 years.

As the peculiar organs of the young girl develop and ripen to the point that their physiological functions appear, potential love comes into the girl's life.

It is at first a vague longing for tenderness that satisfies itself in physical languor and lonely reveries, which at the outset have not the man as an object, but dwell upon sentimental romance. The girl, according to her temperament and mood, fancies herself the happy heroine for whom undetermined admirers carry out heroic deeds or the unfortunate fiancée in such a sad, oh such a terribly sad story, that she herself sometimes cries over her imaginary misfortunes.

Later on, the dream from sentimentality drifts to sensations, and as the novels, paintings and photoplays, or as the examples of her elders have taught her, she pictures to herself the dainty attentions of some idealized lover.

These different stages of evolution are all in the mind and fancy for which no representation of the hero is needed; but progressively as her feminine development completes itself and as dim sensations assert their presence, the girl's fancy becomes more concrete and she elects as the object of her affection a distant hero, an actor, a character in a play or in a novel, or even a painted figure. This lover she endows with all the best qualities of mankind in all their glory, and to him she devotes all the treasures of her chaste and secret love.

But, little by little, she comes to compare her fancy with real men that live about her, and now comes for her the time to give a little start, or an innocent blush, when she finds in one of her male acquaintances some of the qualities she bestowed upon her hero. Her pre-love sentimental evolution is now nearly completed and, the sexual instinct awakening, she reaches the age of desire. Let her now meet a man that strikes her fancy, or one who pays attention to her, and she will learn the realities of sentimental love with its joys and sorrows, its hopes and despairs.

Similarity of character, habits and hopes, or handsomeness, kindliness and intelligence, are not always the causes that arouse a girl's love,—love comes to the girl through affinity or correspondence between one quality or feature in the man and a special need or inclination in the maiden's natural dispositions. Thence she wants that man for the satisfaction of her desire.

So, a delicate girl may love a human brute because of his strength; an athletic girl may love a weakling because of his intelligence; a refined girl may love an uneducated man because of his self-confidence; an honest girl may love a scamp because of his handsomeness; a beautiful girl may love a homely man because of his devotion to her,—but any girl, to love, needs to discover in the man some kind of superiority that dominates her, makes her dream and establishes the predominance of this man in her mind.

It is for this quality that she surrenders to the ascendancy of this particular man to the exclusion of all others, for her modesty would revolt against a purely sensual victory of the male principle. There must be for love a higher motive. If this higher motive is lacking there is no love, but only effervescence which may cause the fall of a corrupt or abnormal woman, but to which an unsophisticated maiden does not yield.

By auto-suggestion the predominance of the elect establishes itself into the girl's mind; and this predominance increases the



delicious emotions that the chosen man provokes in her, thereby tracing the path-ways of the habit of love.

So, her heart beats more freely and something like a refreshing light pervades her brain when the beloved one appears; and she feels a shrinking of her breast, a stiffening of her neck and brain if he seems to pay attention to someone else, or is late at the appointment.

But that the maiden is now in the period of life in which she desires the attentions of man does not mean that she is ready to accept actual love-making. Oh no, for any daring liberty will be deeply resented.

At the same time that intuition of the significance of sex comes to her, modesty appears, replacing her innocence of younger years. And the same fact which has been referred to before, that woman ascribes to her sexuality all actions of man because mental reactions affect her femininity, may account for the fear and deep emotion that the maiden feels at the slightest and most accidental contact with the man object of her sentimental love. An anguish and a straining of nerves and muscles pervade her whole body if he lays his hand on her shoulder, and it is only by and by that her sensitiveness can be educated so as to dim the reactions that dominate her. Her modesty is offended by the attention of indifferent people,—her sensitiveness is aroused by her sweetheart's approach.

Here must come into play the man's part in the love-making. The girl is now like a timid fidgety bird that the man has to tame and to make familiar. This is generally a very hard task which has brought with it the motto that "True love never runs smooth," for the flitting little thing defends itself by unexpected and puzzling attitudes,—sometimes coolness, irritability or irony, and even naughtiness.

Although longing to be with him, she flees when she sees the man coming, or she affronts him in a nasty way,—dispelling innocently and instinctively the strategy of woman's artifices.

This is the birth of actual love, and it illustrates more than

any other action of the human being the general characteristics of mentality inherent in sexes.

The man does not love the same way as the woman in general, and especially as the maiden. The man may make love in quest of a passing pleasure or by man's vanity to assert the reputation of a "lady killer." His instinct, at first, is polygamous and from the start of his sexual awakening his activities are directed to actual satisfaction. He does not dream for the woman to come along, but goes hunting for her, and while the girl seeks quietness and solitude to feed her fancy, the young man lurks around to catch his prey.

Often a man courts a girl because he feels for her a physical attraction; it may be for him a passing whim, a momentary sexual hunger which he is willing to satisfy with any pleasant or complacent woman and for which, except in cases of perversity, a maiden is not his object.

The maiden never feels any call of a similar kind. Sexual intercourse, which for the man is but a matter of gratification, is for the girl a tremendously important event in life on account of its fatal and far reaching consequences. But the girl has been properly provided with protection against indiscretion through physical maidenhood completed by its correlation, mental modesty.

However great may be a maiden's passion (pathological cases excepted) the maiden will be refractory to any sexual intercourse not accompanied with the semblance of guaranty, at least moral, for the honesty and responsibility of the man. Nor does she come to it in an abrupt and casual manner, but only after the frequentation of the man she loves, and some trifling familiarities, have quieted down the flutter and anguish of her senses. An intimation that he would forsake her afterward would prevent any girl from falling,—while the young man does not expect any pledge from the woman he meets.

These basic mental differences find their causes in the peculiar organs of man and woman: for man, intercourse is a



pleasure,—for woman, it is attended with anguish and actual pain. ..

Throughout the courting, and ultimately the mating, aggressiveness is the man's part and passiveness is the woman's part.

Aggressiveness in the man does not allow him to force himself upon the woman, treating women and girls as pet cats and pet dogs when he has a moment leisure; this is flirtation, and in no sense related to the completion of the human individuality or the perpetuation of the race.

A man who courts a girl because he loves her may look queer, but a girl in love with a man who does not care for her and to whom she shows her desire for him, is treated by him and considered by others, like a she-dog running about the streets in spring time.

So the woman, to be respected by the man, has, in matters of love, to abide by her modesty, which is a part of her natural law of passiveness. Passiveness is the woman's lot by nature, and a conclusive illustration of it will be found in the fact that when a woman attracts a man to whom she does not naturally and imperatively appeal, she can keep him only for a short time until the woman he likes and wants appears, and then he throws the former away with contempt and mockery.

Passiveness is natural to the maiden, but acceptance and refusal are her rights. Of course, to accept or to refuse a man is not generally a question of words. A maiden's modesty stops her from acknowledging a true love, a love, as say the French, that runs in the blood, a love of heart, soul and body. Feminine pride and self-respect may keep the girl distant and cold toward the man she loves, for she fears that the one she loves and who loves her might become too passionate.

It may even happen that she is hiding to herself her real state of mind, or that the artificial education given to girls nowadays induces them to believe that love is ridiculous but that flirtation is fashionable, so that the man, uncertain of

the girl's feelings, is in general obliged to be aggressive and even is forced to act in spite of the girl's protests. A maiden, in matters of love, wants to be compelled to do what she herself desires most.

The natural way of the maiden to acknowledge and accept a man's love depends on her woman's temperament. A maiden of lymphatic temperament (generally a blond, calm and soft) will, without deceit, let her lover press her hand, smile at him and seal the understanding with a kiss.

The nervous maiden whose eyes are constantly glittering and lightening in all directions, will embrace the man who tells her his love and print on his lips a painful kiss.

But the girl of passionate temperament is the most rebellious of all in acknowledging love. She feels deep and sudden veerings of temper for a word or less than a word. By periods she is under the depression of an unreasonable melancholy which only wanes when her temper is aroused by some sharp discussion; and by periods, she is noisily cheerful.

Usually ardent or sad, and always with excess, she wonders if she is capable of love when for a short while her little soul is not swept by some tumultuous tempest,—and her mood makes for the man who loves her the time of the courting the most dreadful experience of his life. His only opportunity to tell her his big and well-known secret is to find her in a spirit of calm and sweet happiness, in a moment of tenderness when a word of deep and sincere love will not scare her easily excited temper.

So whatever may be the woman's temperament, passiveness is her part in love.

From the very start, love is the appropriation of the woman by the man: he chooses her and buys her with his love, and she accepts his love as a price for herself, soul and body. This appropriation is the most complete that can be found in the world, for the woman has to submit herself to the man and have the will to do so in spite of anguish and pain.

The lover wants everything of the maiden: Body, heart and soul. All that, if he loves, he wants for himself alone, with passion and jealousy,—the latter being understood as the desire to keep what you have. The man who loves is jealous and so also is the woman, because each of them is the property of the other. But they are not jealous for the same motives: The man is jealous of attentions paid to his future or actual mate because, if these attentions are meant, they are an attempt to take her away from him,—the woman is jealous of the attentions paid by her husband to other women because she feels these attentions to be exclusively her own.

Jealousy is for both sexes the best test of love, and a man's jealousy is for the woman the best of safeguards. A man who really loves a girl wants her to be good and straight. He helps and protects her. He respects her himself and wants her to be respected by others. He cares for his eventual property: The Maiden, that treasure that he tries to keep. That is why he is jealous. Love and jealousy are so correlative that it may be said that where there is no jealousy there is no love.

It may be necessary to state here that jealousy is a virtue when one is jealous of his wife as a woman, or when a wife is jealous of her husband as a man,—but it is a defect improperly called jealousy when it asserts itself as a pretense of tyrannic will.

The woman, as a rule, is proud of the jealousy she inspires in man. It makes her conscious of what she means to him. Should it breed ill temper and unfairness, she will not submit to it; but she will comply with her husband's wishes, even unspoken, if she feels that she is, even innocently, responsible for his anxiety.

Love, as a faculty contributing to the completion of the normally constituted individual, is a law of mankind. Under the same heading come modesty and passiveness, because they are natural in woman and lend aid toward her protection in her stage of maidenhood.



So throughout the evolution of a maiden's love and its correlation with man, the natural laws of modesty and passiveness of the maiden and the law of aggressiveness of man appear invariably, and it has been shown that these ways of acting are direct results of the functions of the peculiar organs of both sexes. It establishes the unquestionable predominance of the male principle in courting and the necessity for such a predominance in the accomplishment of the law of Preservation of the Individual, as it applies to woman in her stage of maidenhood.



## CHAPTER III.

## Wifehood.

The girl, object of a happy love, steps from maidenhood to wifehood, which by the intervening sexual intercourse achieves actually the appropriation of woman by man. The man by unlocking for the maiden the gates of wifehood, be it with the guarantees of law or religion, or be it under tacit consent, assumes special duties and responsibilities while he receives by the same act correlative rights.

These duties and rights may be called the natural laws of mating. In outlining the laws of the natural state of marriage according to its aims and purposes, what has been said of love must be kept in mind to enlighten the sentimental conditions of mating.

Marriage has lately been regarded as a mere contract that can be cancelled by the will of one of the parties or by the consent of both. This is a legal procedure, but nature itself ordained differently, for if it is possible for a court to cancel the civil agreement attending mating, or if it is possible for a clergyman to declare null and void the religious bond which he himself asserted binding, still there is no means for the human being to undo what has been done and restore to the wife her qualities of maidenhood, with the attending privileges. This demonstrates once more that there is between man and woman an absolute and unchangeable difference, determining the various ways of sexes: the intercourse being for man a momentary physiological manifestation, but provoking in woman an actual and irretrievable change.

Nobody will support a thesis asserting the purpose of the mating of a man and a maiden to be satisfaction of the senses, for this is only an accessory facilitating the mating, nature having assigned to each natural function naturally performed an

appropriate gratification such as we find by the taste in eating and drinking, and generally in all acts of the human body tending to the conservation of the individual.

The immediate purpose of mating is to complete the individuality of both sexes: each sex needing the other for the proper discharge of its natural functions. But these functions possess special characteristics.

So the fecundation of the woman can be brought about only by one man, and that fact is connected with the woman's maidenhood, which preserves her from men's enterprises. From these peculiar dispositions of the woman's structure, come her exclusiveness or "monoandry" which complements her passivity with its mental reverberation: Modesty. A wife is offended by attentions aiming at sensual pleasure coming from any other than the man she is mated with, and whose protection she wants against too aggressive males.

Exclusiveness, being for woman a consequence of her peculiar organism, it is for her a natural law. Exclusiveness is for her a duty, and, correlatively, a right for her husband; exclusiveness implies the woman's acknowledgement of marital appropriation. When mating, the woman pledges herself to exclusiveness, without which no man would marry a girl, and this pledge gives her a right to permanency.

The man does not possess organs calling for exclusiveness. He can fecundate several women without interfering with the completeness of his being. In fact some of the greatest nations of the past, like the Medes and the Persians, recognized and even praised polygamy. Further, natural history reveals that males of most of the higher mammals have several mates and that the reverse never occurs in normal conditions,—so that it may be safely asserted that polygamy is not a crime against nature, but that it is a social offense because it slightens the wife.

The woman's fault is against nature, the man's fault against his wife.

Exclusiveness of man exists, but it is of a different and more selfish kind than in woman. It takes its root in the love of the man for his wife, and it has an adequate adjustment in the natural repulsion man feels for the advance of any aggressive woman. He may be attracted in some circumstances by another woman's charms and may desire her, but at the same time he is jealous of his wife and would not part with her,—while the wife becoming untrue to her husband avoids any communion with him. It becomes a case of morbid exclusiveness.

Innocence, or the child's ignorance of the significance of sex, has become modesty in the maiden when love was revealed to her, and the maiden's modesty gives way to another sentiment as the girl becomes woman. When the girl relinquishes modesty and maidenhood in favor of her mate, it is with the understanding that it is a process in her natural evolution tending toward the completion of her being. This momentous act in a girl's life is solemnized by the natural pledges involved. Because of its motives and ends, the bride does not feel ashamed of the communion with her husband, although legitimate modesty makes imperative a honeymoon that protects her from inquisitive relatives and friends and spares her sensitiveness.

By her acquired experience and the instinctive intuition of her natural laws, the wife becomes conscious of the nobleness of her mission. She knows herself to be the sacred altar where operates the mystery of life, and from this knowledge of the purpose of her being originates the woman's pride in her nature, which is the source of her self-respect. She accepts her husband's attentions with love and joy, but she wants others to consider her as what she is: a potential mother of men. Woman's self-respect is the mental correlative to the woman's exclusiveness or ability of being fecundated only by one man.

Her natural law of exclusiveness entails for woman a right: the right of Permanency. Because of her natural law of ex-



clusiveness that forbids her to accept another mate while her natural husband, the only possible mate, the one that made her a woman, lives,—because her passiveness does not allow her to go and search for another man,—permanency is her right. Besides being a right for the woman, for the reasons stated above, permanency is a duty for both: The man's repudiation of his wife, just the same as the wife's abandonment of her husband, would either deprive the woman of the completeness of her being, or cause her to break the natural laws of passiveness and exclusiveness.

The ways of living of animate beings are always determined by organic and encompassing conditions; so we find that migrating birds mate only for one season, which is a lapse of time sufficient for their offspring to become adult, and their mating is limited to one season because, migrating in flocks, permanent companionship is next to impossible.

When we consider the human being, we find no similarity of conditions which would allow the parting of the original mates,—there is no natural limitation to the period of man and woman's union. If mating were but a passing whim of sentimentality or sensuality, the man would be right ethically to repudiate his wife when his senses or his fancy are no longer gratified,—that is to say, when he falls in love with another woman, when his sensual pleasure has been satisfied, when pregnancy does not enable his wife to receive his attentions, or when the woman grows old and less attractive. Any one of these suppositions is simply monstrous and reduces the woman to a FLESH OF SENSUAL SATISFACTION,—an animal leased by man for a period of time and to whom the generosity of the law, by alimony, allows a forfeit until she has found a new leaseholder.

If the parting of mates were a matter of mutual consent, it would amount merely to an agreement of both to break their natural laws, to which offense no social law is ethically entitled to give its sanction.



The facts that puberty comes two or three years earlier in girls than in boys and that vitality of man lasts ten or fifteen years longer than the capacity of bearing in woman, have to be recalled here in connection with the permanency of the mating. For if mating were only a time contract the man would be right in repudiating his wife every few years; and a woman reaching forty years of age would have passed in the hands of three or four husbands and would be left aside—forgotten like a worn out dress in the attic closet. In normally mated men and women, sensual ardor diminishes gradually in both of the mates at the same time so that with the lessening of the man's vitality comes, in like parallel, the inability of woman to procreate. Seniority in the man, calls for the respect of his wife and helps to maintain the needed harmony of their respective positions.

Another characteristic of the mating is that a man, whether or not he has known other women, is for his maiden-bride, in the whole meaning of the word, an initiator and educator; so that the husband is enabled to mold her sensual passion in the cast of his own temperament and morality.

For the young wife, intercourse is, during the first year of the mating, and generally until after the birth of the first child, an act to which she submits more to please her husband than for personal enjoyment, and this fact, of which husbands have personal experience and of which doctors and confessors know many instances, is so true that a girl not previously corrupted by surrounding and companionship, but who has fallen under betraying circumstances, will live after her sin as chastely and modestly as the purest maiden. Another instance is that of the so-called "society butterfly" who, shunning intercourse with her husband and avoiding motherhood, shines for other men, not for the sake of communion, but in quest of the excitement of flirtation.

The reader will have noticed that when we speak of mating we always refer to it as the union of a man and a maiden,

not considering the union of a man and a woman,—widow or divorcee,—for the very simple reason that for the woman mating is possible only in her state of maidenhood.

The union of a man and a woman—when the latter has lost her virginity by the act of another man—lacks the essential elements pertaining to mating: The qualification of exclusiveness is missing in the union of a man and a widow; and both qualifications of exclusiveness and permanency are utterly out of question in the union of a man and a divorcee. Such unions, concluded in contempt of the laws of nature, receive no natural consecration of rights and pledges.

The union, in such cases, originates in the search for sensual gratification and is generally attended with precautions to avoid the natural consequences of the act, or the latter is followed by measures to divert the course of nature.

In addition to this, there is an instinctive feeling, as well in human society as in the man concerned, that intercourse with a maiden entails full responsibility, but that he is not bound in any degree by intercourse with a woman who has already known another man,—be she married, divorcee or girl. The woman herself, although she may suffer agony because of this fact, does not feel that she has natural rights over him.

Thence comes what people call the double standard of morality, which they fight in two wrong ways. They either pretend to impose the blame upon man as upon woman, regardless of the fundamental differences in their constitution, and try to force the laws of passiveness and exclusiveness of feminine nature upon an aggressively organized man, or inversely they insist that the woman act as if she were an aggressive and polyandrous animal.

Of these two violations of nature, the second is the worst, for in the first instance it restrains the man without harm to his nature, if he is already mated, but the second method leads to the perversion of the woman.

Much propaganda has been conducted lately under the name of "Equality of Sexes," "Similarity of Morality," "Emancipation of the Woman," tending to counteract the instinctive feeling of human nature in regard to sex, and many women have taken pride in their degradation by labeling it with one of these captions. Everyone, however, has the intimate feeling that these "much married society matrons" of whom we see pictures on the woman's page of the papers, and of whose matrimonial lewdness we read, are but, in the last analysis, lawful courtesans. Their status may have been decreed in due form, the court having parted them from preceding husbands, but no decree from any court is able to change the nature of things.

It would be socially saner to let prostitution of any kind flourish publicly in the whole social scale, than to use hypocrisy and cloak vice and vileness in the sacred bond of marriage, teaching thus young people by authority of law that a judge's decree enables them to violate the Laws of Nature and defile the sanctity of marriage.

The law that permits marriage of divorced people with others than their original mates, throws upon the white veil of the maiden-bride the filth of social degradation. It says: "Go, and when you act against Nature, come to me and I will give you license to fornicate as you please."

It is not by the signing of a license, but only by the observance of the natural laws of mankind that marriage obtains its sanctity and mating its nobleness. Free lovers who observe their natural laws are morally right, in spite of the lack of legal bonds, and they are beyond all proportions ethically superior to the much married people of newspaper fame.

We beg the reader not to construe these remarks as an apology for free love, for we believe in religious and legal bonds from religious and legal viewpoints, but it must be remembered that we are studying now the mating in relation to ethics.



Love has been analyzed in connection with mating and we may recapitulate as follows what has been said of it: Love is a needed faculty of the normal human being; it is provoked in man by the mental and physical attraction of the woman, and in woman from the ascendancy and personality of the man. It implies the absolute appropriation of the woman by the man, with its consequence of jealousy,—the jealousy of the man having the entity of the woman as its object: heart, mind and body;—the jealousy of the woman having as its object the man's actions, which showed her that she was for him the "only woman," which preference induced her to accept him as her mate.

Love that determines the mating is also the instrument making enjoyable and easy the observance of the laws of mating; for the physiological tracks of the habit of love which have been built under the influence of auto-suggestion, become more and more imperious so as to make the presence and welfare of the other mate a physical necessity for each of them. Auto-suggestion, which presided at the birth of love and at the tracing of its physiological pathways, and which is the only element in love subjected to the will, is also the only motive power that, by the creation of new habits, can obliterate the original physiological tracks. Herein we find the moral law of mated people, which prohibits them from entertaining suggestions that may lead either to the violation of their natural laws or to the estrangment of one from the other.

When mated people part, the guilt of it is always shared by both, for their estrangment results from their lower moral standards and their deficient mentality, too weak to direct them toward the betterment of themselves and their mates.

Just as the predominance of the male principle was shown in the development of the maiden prior to the mating, so are also apparent in wifhood, the predominance and aggressiveness of man,—and the submission and passiveness of woman: Wife-



hood being the accomplishment of possession of the woman by man, with the enforcement of her passiveness by exclusiveness and permanency for the greatest benefit of the woman's individual development.

The satisfaction of wifedom brings naturally the woman to her third evolution: to Motherhood.

## CHAPTER IV.

**Motherhood.**

Conception, which is a natural consequence of man and woman's intercourse, is a normal evolution in the woman's life and may in no sense be identified with illness, because it is the result of an act physiologically legitimate. Conception cannot be avoided without injury to the woman, for the prevention of conception, which subjects the woman to ungratified excitement, wrecks her nervous system (a look at the girls who have been for a few years in the "love-selling business" would convince any birth-control partisan). And still far more injurious is the crime of abortion which brings generally in itself the severest punishment, either ruining the woman's health so that she may never recover from the shock, or even causing the woman's immediate death.

Thus prevention of conception and abortion by endangering the health and life of the woman, and in the latter case by killing the child-to-be, is a violation of the law of Self-Preservation, and should under no condition be practiced, whatever the social consequences of the birth of a child may be.

Two or three weeks after conception, the condition of the woman begins to be affected, and as the fetus develops the mother requires constantly more and more attention and care to insure her own welfare and that of her unborn child.

For some time before and after the birth of the child, the mother is in a weakened condition, and besides, the child once born, suckling for the next few months, if mother and child are in normal state of health, becomes imperative for both, as it is a relief for the mother and a nourishment naturally adapted to the constitution and the age of the child.

Besides the requirements of vegetative life for which only the mother can provide properly, comes the raising of the

child and its early education, for which everyone agrees the mother is the best fitted tutor.

Motherhood, more than any other of the woman's successive states, shows strikingly the great difference between man and woman, not only physiologically, but also mentally.

The physiological conditions which determine the woman's mentality in maidenhood and wifedom, play the same part in motherhood, and in fact the mother's mentality is but the blooming of the mentality of the maiden and wife evolving synoptically with the last of her physiological changes.

The woman's general characteristic of passiveness, which originates from the submissive organization of her being and hampers her for her own benefit as maiden and wife in the assumption of social personality, determines the self-forgetfulness needed by the mother in order to take proper care of her child. For several years, the child demands, day and night, undivided, constant and vigilant attention incompatible with the pursuance of other achievements.

Personality in the mother or proneness to subordinate her mother's duties to some foreign accomplishments makes her feel as if the child's needs or ailments were cumbersome hindrances. This sentiment soon leads the mother to regulate her conduct toward the child according to her mood and temper instead of adapting herself to the needs of the child. This results in punishing the child for its ailments, and even, sometimes, it will cause her to repulse with rudeness the child's friendly coaxing: In brief, it makes a bad mother out of an ordinarily good woman, and annihilates the mutually needed love of mother and child.

The natural versatility of woman or easiness with which her mind moves from one purpose to another, which gives her quicker comprehension of incidental facts although lessening the scope of her reasoning, is one of the most useful faculties of woman when a mother, for it enables her to observe, without strain or fatigue, a thousand and one little facts occurring every



day in a child's life, and to take prompt and effective measures to prevent harm.

We may infer from the previous remarks that the state of motherhood, which the woman has to undergo to attain full development of her faculties, limits the woman's field of activities as much as these activities would hamper her natural evolution and the welfare of her children. No such limitation exists for man, who can exert concurrently all his faculties in all walks of life without restraining the development of his natural functions as husband and father.

Social personality is the ensemble of peculiarities which make one person different from other fellow-beings. It is the predominance of one's self-consciousness, egotism and will, even in the accomplishment of deeds of mercy, and in every aspect conflicting with the essential qualifications of woman. The woman's nature calls for meekness, self-sacrifice and passiveness, which in spite of temperamental dispositions sometimes counteracting them, are the foundations of her mentality, and which cannot be ignored for, as say the French: "*Chassez le naturel, il revient au galop.*"

Supposing, for the sake of argument, that a woman be so abnormally constituted as to be possessed with self-confidence, egotism and will, that by these manly qualities she might achieve great social works, as great men sometimes do, and accomplish her will, it would not mean that this woman would have succeeded in the pursuit of happiness: Happiness is not the result of the fulfillment of successive wishes, but comes from the normal development and harmonious working of the human being's constitutive parts in proper place and time.

This does not by any means imply that the woman has no personality of her own, but it maintains that she has another kind of personality than the man, a personality arising from her own individual organization. Her personality should not interfere with the accomplishment of her evolution but must be an adequate expression of her state of



development; hers is a private personality as maiden, wife and mother, because nature made her for man's intimate purpose and not for general public use. The co-operative working of the woman's soul and body will bring her the happiness toward which all human endeavors are bent.

In consequence of her own nature, a completely developed woman cannot be a self-supporting being, her constitution necessitating permanent care and survey. The appropriation of the woman by the man which results from love and which becomes effective by the mating, with its qualifications of exclusiveness and permanency and its consequences of wifedom and motherhood, is the foundation of the man's duties toward his wife and children.

There would be no obligations for the man toward the woman if the woman were similar to the man; that is to say if their intercourse did not affect the woman in another way than it does the man. If equality of sexes existed the woman's laws of exclusiveness and permanency would be abnormalities, —mistakes of nature; but in nature everything is co-ordinated for the better end, and each animate being is provided with the needed attributes for its highest welfare which is, ultimately, its natural development. The woman is not an independent entity capable of evolving by itself to its full completion, so nature has organized her being in proper dependency on the male, from whom only her integral development can be obtained.

It is because she is his property, it is because he can use her for his manly purposes, it is because her children are HIS, that man cares for his woman and her children, and feels it to be his duty to do so. When a man supports a woman who is nothing to him, it is benevolence, just as it would be to help an aged man, a cripple or an orphan, because there is no appropriation in these cases; no moral laws, except that of charity, can hold him to maintain this support: it is a case of choice, not of obligation.

Morally the human being is responsible for his free actions and their consequences. By the man's action the woman comes under her laws of exclusiveness and permanency, with the consequence of motherhood. Thus the man is largely responsible for the hampering or annihilation of the woman's ability for self-support, which inability is concomitant with pregnancy and the care of a child.

The responsibility of her mate is an additional ethical reason for the exclusiveness of woman. The capacity of the mother for intercourse and child-bearing before the first child is adult, is a physical reason for permanency. The devotion with which children have to be cared for, is, besides exclusiveness and permanency, an enforcement of the woman's passiveness.

So during the woman's entire existence, appropriate mental states evolve in the woman together with her physical changes. They derive from the woman's organism, and thus dominate her entire personality in all its manifestations.

Her physical and mental faculties are thus so co-ordinated for the greatest benefit of her entity in the pursuit of happiness which is the ultimate purpose of the law of Preservation of the Individual.

## CHAPTER V.

## Sexual Respect.

Although the woman is physiologically so organized as to be subjected physically and mentally to the predominance of man, this submission has its counter-balance in the respect that man, as a rule, entertains for woman, and particularly for the woman he loves.

This respect is general and universal among men, if you except the degenerate negro race of which the woman is burdened with the slavery of heavy work,—the natives of some islands even renting their wives for the coaling of ships,—and also the Asiatics in their treatment of those of their wives who are supported only for the sake of their master's pleasure. In other words, man ceases to respect woman when she has lost her privileges as woman and has been reduced to the fate of a beast of burden,—or when, deprived of her duties as wife, she has become a living toy. Milder instances of these two states of un-respected womanhood are not entirely uncommon in our western civilization.

Respect and kindred feelings, as general sentiments, originate in the opinion one has of the worthiness of a fellow being, and so the opinion that a man has of a woman's feminine qualities engender his respect, which is proportionate to his belief in the woman's moral value. The man's opinion of a woman's character results from the ways the woman acts and speaks in regard to her femininity; this bears out in fact that woman's virtue imposes respect.

This general sentiment of respect is stronger in the man who loves than in the generality of men; for love, and I do not mean passion, although these two sentiments make in temperamental people an indivisible state of mind, cannot exist without respect. And is it not a fact of common observation



that the more a man loves a maiden, the more constrained he feels toward her? This is because of the high opinion he has of her modesty and her unblemished femininity. He feels it hard to tell, without hurting her, his desire of her, which, even in the bonds of Holy matrimony, she can satisfy only by the abandonment of her maidenly treasures of intimacy and modesty. He could generally by force, deceit or corruption, succeed in obtaining what he wants from the girl, but the man who loves values more the feelings of the woman toward him than the physical possession of her. This respect, by the pathways of habit, is maintained even after the girl becomes the man's wife.

That the respect of the man for the woman is based upon the woman's own morality is emphasized by the conduct of the average man toward another man's wife and toward young ladies. His aggressiveness will not manifest itself unless he believes that the woman's virtue is frail, or that the maiden's curiosity has obliterated her modesty. The woman's intuition of this sentiment of man accounts for the fact that the woman considers herself insulted by a certain kind of attentions.

These are the relations between man's respect and woman's virtue, but besides the sexual respect, come consideration, which is marked by complacency, and deference, which induces politeness. Consideration originates in man from the thought of the frailness of woman, deference from his intuition of her sensitiveness.

Consideration restrains man from taking advantage of personal faculties or powers in order not to injure in body or mind, and to use these faculties and powers for the physical and mental advantage of the person concerned. It is confined to cowardice and servility when exercised toward man, but proceeds from refinement of nature when applied to woman. The man, in his ways of acting toward a woman, takes into account the nature of the woman, not his own power.

Man is inclined to be deferential to woman because of her



sensitiveness and general temper. It takes an uncultured brute to use harsh and insulting language to a woman; and the use of coarse language, and the habit of using it, come to the average man only when the woman has shown by her behaviour that her sensitiveness and delicacy have disappeared.

On account of these facts, we have to conclude that respect of man for woman, and its different manifestations,—politeness and chivalry,—find their origin in the abiding by the woman of her own natural laws. If woman respects her own nature, man will respect woman, and this regard concurs in great proportion in the preservation of the individuality of man and woman.

## CHAPTER VI.

**The Woman and the Natural Law of Perpetuation  
of the Race.**

The natural attributes of the woman, which were shown as paramount for the preservation of her individuality, are still more needed when we consider the woman in her relation to the perpetuation of the race.

The perpetuation of the race is a vaster problem than mere multiplication of individuals. It is an easy inference to say that the women, bearing the children, are the basic element in the perpetuation of the race, but this is indeed only the material part of woman's contribution to the fulfilment of the second law of mankind.

On a statistical viewpoint, a race can maintain itself numerically only if each couple of adults brings up two children who pairing at puberty with two other adults bring up altogether in their turn four children, who mating with four others will have to bring up eight children, and so on in each generation the offsprings of one stem mating with other people, have to bring up twice their number to maintain the original strength of the population.

If each couple for five generations produces only one offspring, the dying out process would reduce a nation of 50 million adults to 325,000, in about 150 years.

But if each couple of adults should bring up three children, and, if each two of their descendants, after mating with other adults, would bring up the same number, each generation of adults would have increased one-third over the preceding generation, so that after one hundred and fifty years, or after five generations of adults, a nation, originally of 50 million adults, would have become one of six hundred million.

But the number of children to be born in each family in

order to keep the country's population from diminishing should be considerably greater than two for several causes, the main ones of which are: Infantile mortality, (nearly 10 per cent of the children of less than one year of age died in 1917 in the United States, and how many people died before reaching twenty years of age is not recorded, but must also be taken into account); sterile marriages and divorces, the latter cause wasting 112,036 couples or 224,072 adults in 1916; excess of men over women, both of more than 21 years of age. In 1910 there was a surplus of about two million and a half men, or the same number of unprocreative inhabitants of the United States. Add to these figures the number of bachelors and spinsters whose deficiency has to be compensated, and you will realize that a tremendous effort is required from the normal married people to keep the population of the country from decreasing.

The normally constituted woman has thus to bear a greater burden than her share in the perpetuation of the race, mainly because of the deficiencies, mental and physical, of her fellow-women.

Besides the statistical viewpoint, there is a physiological aspect in the case.

The child is a reproduction of the original type of the race; it is endowed with its various characteristics and constitutes a composite of its father and mother minus their acquired attributes.

In connection with these observations it may be recalled that woman is truer to type than man—that her brain undergoes less changes than the man brain. These conservative qualities help to preserve in the race its distinctive marks. I remember having observed in Furnes, Belgium, a group of women of pure Spanish type, which type had been maintained since the Spanish Domination through several centuries of inter-marriage with the Flemish indigenous population.

The faculty of reproducing original types is one of the most precious in woman, for it rejuvenates the race at each



generation. Supposing that woman changed as much as man does, and that she transmitted to her children the acquired characteristics of the individuals,—the defects and imperfections would accumulate from generation to generation, evolving the most diversified freaks and monsters, absolutely unable to live in a community, and fated for rapid disappearance from earth. Qualities would be acquired also. In the course of life, man or woman may have organs in perfect condition, but they never create more perfect organs, and generally are subject to degeneracy in some part of their organism.

In consequence, Woman, to accomplish her share in the perpetuation of the race, must keep herself as much as possible from bodily or mental transformations, which endanger the reproduction of primitive types.

In regard to this principle it is wise to keep in mind the invariable results of marriage between mentally unbalanced people or between physical misfits, where the woman is unable to reproduce regressive types. Nature has in general provided against monstrous progeny by elimination of the unfit, and by depriving of fecundity the woman who strays away from the original type, mentally or physically, as in the instances related here above.

Children perpetuate the race provided they are healthy in body and mind. If woman's health be impaired,—if her mentality become deficient or her intellectuality obliterated, the children will suffer through the mother's ailment for several generations. It is thus up to the woman to preserve the high standards of mankind at large and of the race in particular.

It is in the younger years that the human being acquires his condition of health, his general moods, his habits of reasoning, and it is then that he accommodates himself to the requirements of civilization.

His health before his birth depends upon the mother's health, after it, from practical hygiene and later practical dietetics; his general moods are acquired through his mother's

practical knowledge of psychology; his habits of reasoning from his mother's good common sense; his manner from the example and teachings of his relatives.

The result of all these influences make up the state of civilization of the nation, so that society relies upon the woman not only for the multiplication and preservation of the individuals, but also for the transmission of its acquired qualities, that is to say its civilization. It is through passiveness, self-sacrifice and love that the mother is able to care for her child, and it is by the same virtues that she is able to fit him to survive and to introduce him to civilization.

These qualities of woman, which came into play for the individual preservation of the child as explained in the chapter on Motherhood, are thus determinative for the preservation of the race.

## CHAPTER VII.

## Summary of Parts II and III.

From this survey of woman's nature and its relation to man, we may formulate, as follows, the natural status and laws of Woman.

Physically, the woman is frailer but more graceful than man. She is attractive, appealing to the senses.

Her peculiar organs, which occupy a very large part of her body, dominate her whole organism. The delicacy of these organs, the constant care they necessitate during maidenhood as well as during wifhood and motherhood, the momentous consequences of their development in the pursuit of happiness, make them the main object of the woman's worldly existence.

The woman is a normal and complete being only after she becomes a wife and mother. The manifestations of femininity, by its periodical functions, besides conception, bearing and suckling, extend over the greater part of the woman's life and the entire period of vitality allotted to the human being. Her femininity calls for the passive organization of her individuality; her maidenhood and her mode of fecundation demand exclusiveness with its mental correlatives of modesty and self-respect; her inability to support herself when fecundated, together with her passiveness and exclusiveness, involves permanency.

Although possessed with the same intelligence as man, her smaller and more delicate brain does not allow the woman to exert as great cerebral activity as man. Her reasoning is less deep and accurate, and she is weaker in logic because it is harder for her than for man to hold a thought and scrutinize it in its different aspects; but she is wittier than man because the lesser localization of her nerve centers brings premature associations of ideas.



The moral qualities of woman are: modesty,—which does not exclude a tendency toward exhibition of her personal charms,—self-respect, kindness, self-sacrifice, extreme expression and variability of sentiments.

Her will is less strong than that of man, and her perseverance less extended because her nerves are weaker.

Her actions are carried out by by-ways and subtilities, in keeping with her passiveness which results from attractiveness of appearance, relative muscular weakness and frailness of nerves. She does not use force to obtain the accomplishment of her wishes, but she exercises amiability, pleading, coaxing, and as a last resort she threatens to harm herself. These methods of acting would be despicable in man, because he is a being of aggression, but are in no sense condemnable in woman because her most effective weapons are her personal charms and moral action.

Her influence over man originates in his respect for her moral character, in his admiration of her grace of features or in his enjoyment of her pleasantness of mood and temper.

Love is an inherent faculty of the normal woman, and its consequences are indispensable to her full development.

These general faculties are subordinated to her sexuality, and in normal conditions, directed so as to insure to her, health and victory in the battle of life.

God did not make a mistake when He created Woman. He made the woman as she is for the greatest benefit of humanity. She cannot be changed and needs no artificial improvement. She is perfectly fitted to secure her own happiness and the happiness of her husband and children, if free and fair play is given to the natural functioning of her faculties.

Her personal qualities which are co-ordinated for the preservation of her individuality, are the same that are needed for the perpetuation of the race.

## PART IV.

## THE WOMAN AND THE FAMILY.

## CHAPTER I.

## The Home.

We concluded the foregoing chapter by emphasizing that femininity is the main object of the woman's existence, that all her successive developments proceed from her sexuality,—the proper functioning of which calls for passiveness, exclusiveness and permanency, with their complements of modesty and self-respect.

Modesty being woman's essential virtue, being the faculty upon which depends her whole womanly career, the maiden should not be exposed to the danger of acquiring habits detrimental to that sentiment. She ought therefore to be reared in surroundings that will not corrupt her mentality. She should live in a place where she is free from man's aggressiveness and where she can take, privately and undisturbed, the care that the evolution of her femininity demands.

To a wife, these surroundings are still more needed for the preservation of her sensitiveness and her instinct of propriety.

For a mother, these surroundings are absolutely imperative, as well for herself as for her children.

These surroundings are a place where the woman feels at liberty to act as her sense of femininity dictates. This must be a place of her own, managed for her own benefit; for it is in that place that all the notable incidents of her woman's life will occur. That place may be big or small, but it should be

private in the whole meaning of the word,—it should, as a matter of fact, be a “Home.”

To the maiden, her home is a castle, a protecting stronghold, wherein she finds refuge after a venture into the wide and strange world, a mystic tower the threshold of which, you, who pass her in the street and want to tell her mysterious things, would not dare to cross if you did not intend to be good to her. The maiden’s home is a kind confessional where she may avow her little imprudences and receive a wanted and affectionate admonition. It is a sure place, where one finds a father’s protection and a mother’s love and understanding.

A child, and especially a girl, to feel at home must have its parents affection and protection. The girl needs to know that when her parents scold, they are not merely enforcing an established rule or expressing personal dislike and temper, but that they are taking care of her welfare because she is theirs, a little frail property whose wholesomeness and happiness are the constant purpose of their solicitude. It is because of the lack of sentimental motives in education by the wholesale that orphanages, day-nurseries and boarding schools, even the most comfortable and the best managed, cannot take the place of the home. They are bodies without a soul, firesides without a hearth.

When love comes, her home is still for the girl the safest and most appropriate place, where freedom is granted just in such proportion as to allow lovers to learn to know each the other, without endangering the girl’s honesty.

The exquisite feminine modesty of the young woman cannot, outside of a private and secluded place, allow her husband to take the dainty liberties that will acquaint them sensually and lead to the ultimate forgetfulness and possession. So for them privacy, or in other words a home of their own, is a necessity.

That home may be a poorly furnished room just as well as a mansion. The space and the furniture do not make the home;



its main qualification is seclusion from the outside world. It must be a place where husband and wife can kiss and love undisturbed; a corner where they are not restrained by the fear of incommoding other people; where no smiles or remarks will make them feel uneasy.

And furthermore, a home is indispensable, and a private home at that, to permit them to live a normal life and to make smoothly their evolution from lovers into husband and wife. They have to acquire some habits of obeying one another so as to make them both comfortable and contented. The little defeats in this adjustment are quickly forgotten if kept secret, but the little hurts of masculine pride and feminine sensitiveness become severe wounds if other people are looking on and commenting. The future of newly wed people is moulded in the first few weeks of married life, and its happy shape will depend largely on the avoidance of outside influences, which in the generality of cases may be called the "mother-in-law" danger.

And later, when the wife develops into a mother, the home becomes more and more her place of safety. A woman who is about to become a mother needs rest and calm. All disturbances and annoyances endanger her health and that of her child, and may even prove fatal to the life of both. This rest and calm the woman finds it in her home only, for only here can she keep away from people she does not want, and only here are strangers prevented from intruding into her daily life and intercourse. A mother, a sister or other sympathetic relatives will be there in proper time to attend, under her directions, to the many cares which her approaching motherhood would force her to neglect.

The child born, the same state of things persists and requires the same disposition until the mother has regained sufficient strength to resume her habitual activities.

With the growing up of the baby and the new duties it entails, the mother needs the same privacy as in other periods

of her life, and, in addition, freedom from all outside interference with the raising of her child.

A mother needs a home because she wants to take care of her child, that baby who is a property of her's, a part of herself. She is jealous of the baby just the same as she is jealous of her husband, and she wants to personally give it the proper attention and receive herself the due reward for her cares: Her baby's smiles, kisses and love. A mother is fond of being told of her child's prettiness, cleverness and manners, but see how restless she becomes when strangers reprimand or advise her child, or try to gain or use influence over it.

It is well known in psychology that affection and love of the human being grow stronger in proportion to the free sacrifices made for the sake of the beloved one: We love more for what we do than for the good done to us.

The mother has a rightful claim to the love, affection and obedience of her children. To keep these rewards of her pains and cares, she, who loves them best, must be able to keep them from the influence of strangers, and she can do so only in the privacy of the home.

So the woman, be she maiden, wife or mother, is safely harbored only in the home, and she needs the home to accomplish her two great laws of Self-Preservation and Perpetuation of the Race.

## CHAPTER II.

**The Home-Maker.**

Every living being, from mollusk to man, has been fitted especially to accomplish its particular ends, and nature has not broken this rule for the woman.

So woman has been provided with appropriate attributes helping her in the accomplishment of her destinies. These destinies call for a proper habitat,—the home, and her faculties tend to its making.

Because the woman needs a home to undergo her different physiological changes,—because it is in her home only that she finds safety, liberty and comfort,—she is interested to make it as pleasant a place as the means at her disposal permit.

Coincident with her desire for agreeable surroundings, her aesthetic sense presides over the arrangement of her rooms. The same instinct that made her tie a ribbon to her side-curl, when a little girl, makes her sew a double bow on that head-cushion, and the same artistic intuition that makes her find the becoming angle for her broad-brimmed hat helps her to determine the play of lights and shadows in the drawing room.

The woman's handicraft in the thousand utilities of private life, her quickness of thought and her alertness to act, which originate in her versatility, enable her to care for the multitude of details a household makes necessary.

Visit bachelor apartments of young women and men, and you will see that even where a girl works all day long and has left only two or three hours to pass in her room in the evening, she still finds time to make it look tidy and comfortable. By many trifling accommodations always ready at hand, the girl is able instantly to adapt to the utmost of their convenience all new appliances she discovers, when the man either lets



everything go slovenly or acquires the mania for having things put a certain way.

The woman will shift all the furniture of the house for any occasion at a moment's notice, and feel comfortable in the new arrangement, because her suppleness of mind and body allows varied and rapid movements. The path-ways of habit are stronger in man, the new order is a hardship to him. This is the reason why woman's styles of dressing change so often in their general make, when man's clothes keep their standardized parts.

The woman's sensitiveness which renders her particularly attentive to appearance, strengthens her inclination for personal care. Little girls wash and dress their dolls; your sister remakes the knot of your neck-tie; your girl friend brushes off the dust on your sleeve. The woman as an expert on appearances and on the means of improving them, is therefore an authority on hygiene, cleanliness and elegance. This instinct of the beautiful, which she needs first for the preservation of her own person, and the care of her children, is exercised also for the benefit of her husband, and gives her one more faculty which selects her for the realm of the home.

The habit of the young girl to manage her little possessions is the first indication of the woman's adaptability to the home, and one may feel inclined to find in this habit the origin of woman's mastery in home management, but such adaptability comes from nature itself. It is a faculty co-ordinated with the ensemble of her entity which enables her to fulfill her mission on earth.

But this home management is only the visible and material part in the making of the home. The woman's function is far higher and important. The woman who is naturally gifted for the management of the home, is also the center of this place built around her to preserve her entity in all its changes. It is her place, and she arranges it for the accommodation of her activities. The home is fitted out for the woman, but the

woman herself, a passive being, is the attraction that makes home appeal to man. So the woman, making home pleasant and easy for herself, must make it comfortable for her husband, in order that there shall be no conflict between his desire of being with her and his need for relaxation and rest.

A man's comfort is often symbolized by an armchair, slippers, and a pipe, but that is a bachelor's comfort, which even a travelling man can find in any place where he chances to stay over night.

A married man's comfort is his wife's presence, and a home-like atmosphere is the exteriorization of the woman's mentality. Home is empty, and no place of abode for a husband when his wife is away visiting mother.

The home has to be filled with the woman's personality, with the evidences of her charms, her taste, her wit, her love and character.

Home is for the woman a place of her own. Home is for the man where his mate resides and where he can find a legitimate satisfaction of all his manly faculties, mental and physical.

## CHAPTER III.

**Family Morality.**

Civilization curtails the freedom of personal activities, social life restrains it still more and so also does married life.

Liberty must be granted to married people as far as compatible with the fulfilment of their mutual duties. For the observances of their laws, the collaboration of the mates is needed in accordance with the faculties of each of them.

By organization of nature, which is the will of God materialized, the husband has received his wife as a property, and this for her own protection and their common welfare. Such appropriation entails authority which is tempered by the natural influence of the wife over her husband. This influence originates in the husband's respect and love for his wife, which in their turn found their cause in the woman's modesty, self-respect and personal charms. It is thus by the exercise of her femininity that the wife is able to act upon her husband and direct him toward her aims.

If her desires tend to her own protection as wife, to a betterment in her appearance or health, to an improvement of home conditions, to the welfare of her children and her husband,—they are in conformity with the woman's natural laws, and by striving for their realization the wife gives effective support to her husband. Such also is the case when she tries to remedy some defect in her husband, for it is a sad but indisputable fact that no one is perfect.

If the woman's purposes in life are such as vanity, pleasure or lewdness, they are selfish motives, contrary to the woman's natural laws of self-sacrifice and modesty, and result in blunting the husband's love, or even in wrecking the lives of both.

It is in the meaning here above expressed that it may be



said the woman makes her husband. In most cases the wife is responsible for her husband's character and value, and, consequently, for his business and social success or failure. When a man goes wrong, look for the woman, study his wife, and nine times out of ten you will find that she herself was the cause or the occasion of her husband's misfortune, of which ultimately she and her children are the worst victims.

When a man in the struggle for life, shows a constant and firm determination to succeed in a straight and honest way, praise his wife's virtues; for a man becomes a crook to satisfy a bad woman (his wife or not), he gambles and takes risks for a heedless doll, but a man works for a real woman.

Such are the results of woman's influence, for good if she is a true and conscientious home-maker, for bad if she is the society butterfly, the selfish spender, the unreliable flirt or the ambitious associate aiming at the questionable publicity given to eccentric women.

In other words, woman is a handicap to a man if she considers him, not as a husband, but as an object of exploitation, a bread-ticket.

Whatever may be the woman's moral value, the surest course for her to accomplish her purpose, is the woman's way,—that is to say through sentimental action.

The woman's argument, from principles and facts, drifts to personalities, which her sensitiveness enlarges into offenses,—and the discussion ends in reproaches and wrangles. Authority is not a better means for her, because it would be useless with a man of character, and is irritating to the average man, so that the woman, who is unable to take a calm and decisive stand, feels need of resorting to excess of expression. Such tactics work only as long as the man respects the woman's sensitiveness but become ineffective and result in endless quarrels when consideration has been worn out by the woman's repeated abusive language.

But a woman is a master of sentimental strategy, instinc-

tively and candidly if she is good, cleverly and malignantly if she is heartless. Against woman's sentimentality, the man who loves is helpless, the man who respects is disarmed, and both will have recourse to authority only in cases of extreme importance, so that in family life woman's will is God's will, if presented in a woman's way.

Because husband and wife have in themselves instinctively the qualities they need for good understanding, it may be said that if they fail, it is not because of the other party's defects, but by reason of their own shortcomings.

If a husband abandons his wife, it is a sign that the woman has been deficient either in mind or body. She has not been able to keep her husband's love and respect; she has not been capable of accomplishing her laws according to which she had to accommodate herself to circumstances and correct her husband's defects by moral support and sentimental action.

If a wife deserts her husband, the latter shares her guilt because he has not maintained over her the ascendancy which caused her to elect him, and because he has not exerted his rightful authority at the proper time.

Most of the reasons given for divorce and separation can be summed up as estrangement between married people, for it is from this estrangement that comes habitual adultery, abandonment, desertion and non-support. Cases of real cruelty are very scarce, and generally this excuse is only given to cover an unavowable desire for separation. Estrangement is a state of mind not resulting from physical repulsion but inciting to it,—its origin is entirely mental and therefore submitted to the will of man. Besides estrangement is not a sudden sentiment which an accidental occurrence can bring about,—it is the nurture of passing misunderstandings into an habitual state of hatred or indifference. As a mental state, estrangement is bred by auto-suggestion creating pathways of habit.

The original cause of estrangement being an act of free will, it entails our responsibility for its consequences. Thus family



morality forbids auto-suggestions endangering the family life, and imposes upon married people the duty of banishing all actions which may carry with them occasions for misunderstanding and estrangement.

Some call their vagaries, "keeping abreast with the times" and invoke enfranchisement of the women to cloak their deficiency; but it really is only lack of sense of duty, shirking of obligations and disdain for engagements, which states of mind are indicative of the lowest degree of mentality amongst human beings.

Liberty in these matters is limited by man's and woman's own laws, and by the rights of the other mate. In family life some self-sacrifice is the rule, and self-sacrifice is one of the standards of mental value of mankind. This self-sacrifice is not the abandonment of legitimate wishes, but the elimination of the easier ways when these are conflicting with the primordial duties of a man as husband and father, of a woman as wife and mother.

Appropriation of the woman by the man is the foundation of the relations of husband and wife, and property of the children is the basis of the relations between parents and children. A mother loves her child because it is a segregated part of her; a father loves his wife's children because they are "his." But the different ways in which the parents co-operated in the procreation of the children modify their instinct of property and its modes of expression.

Instinct of property, of which molecular attraction, eating and drinking are physical analogies, grows stronger in the proportion that its object touches more intimately our personality and faculties. This instinct corresponds with pride in the measure that we, or our people, participated in the creation or maintenance of the object, and we love the latter for the gratification of our sentiments.

So mankind is proud of the works of men. We feel that the Egyptian pyramids in some way belong to all of us; we



are proud of the race to which we belong ; we love our country and are proud of its size, its strength, its achievements ; we are proud of the family we come from ; we are proud and jealous of our work when we think it worthy of us. What we possess becomes a part of us, we feel personally diminished if we lose it, and often risk our very life to preserve it. Little girls have died to save their dolls from destruction ; men kill themselves out of despair when losing their fortunes. We are proud of our personal advantages and want to preserve them.

In the scale of value of our possessions, the highest rank is given to what is pertaining more intimately to our personality. Thus the normal husband values most his wife who constitutes the completion of his individuality, and his children, —living reproductions of himself and his wife.

Mother's love is connected with the physiological state which, at a time, made her and the entity of her child a single being ; while father's love originates in the satisfaction of his pride of possession of mother and child, and receives its characteristics from man's general instinct of property.

The woman remains more identified with her child than the man, who, when his victory over his wife has been consecrated by conception, remains physically separated from the child and bound to it only by sentiment. Thence the consequence that woman's sensitiveness,—which worked for the joint protection of herself and her unborn child, living in her and by her,—remains extremely keen to the feelings of her children even after physical separation.

A mother always forgives her children their faults, generally conceals their guilt and often enters into complicity with her daughters. The woman's sensitiveness causes her to consider her children's actions from the latter's own viewpoint and she shares their feelings. But the father regards his children's behaviour from his own viewpoint of proprietor ; he loves, protects and preserves his property. He corrects it when

it is wrong. But because his love for his children originates in the gratification of his pride as possessor, he is liable to "disown" his sons and daughters when he deems them unworthy of him.

Because of his ownership of his children, he is entitled to exert over them a special authority combined with his children's rights as human beings.

Both parents do not view the mating of the children with similar sentiments. The father considers the marriage of a son as an increment of property, but being jealous of what he owns, the marriage of a daughter, which takes her from his direct authority to that of another man, is a loss.

Because of his rights as proprietor, the father wants his daughter to marry a man meeting with his approval, intending to transfer his authority only to a man deserving it.

For a mother her children's marriage is a painful separation. And in the case of a daughter, the mother's anguish may range from a simple whiff of emotion to the deepest despair according to her appreciation of her son-in-law's moral value.

The peculiar organism of the father and the mother dictate their attitude toward their children, and bring about different reactions in the latter.

The mother's loving care, indulgence and companionship gain the love, confidence and comradeship of her children, who by nature depend on her.

The father's loving ascendancy over their mother, his authority over the family raises in his children respect for his will, and loving pride in belonging to him.

The perfect working of these psychologic influences secures to all elements of the family the position and functions that have been assigned to them: Wife and children are made for man's purpose,—children conceive their mother as a providence to them and their father as a proud defender. The hus-

band feels that his wife and children gratify his man's calling and that their welfare and happiness are a need to him.

The disruption of the family inter-dependency strains the relations between husband and wife and ruins or endangers the proper rearing and protection of the children.

Thus the natural laws, proceeding from man's and woman's special organisms, are the rules which must govern the relations between husband and wife, and these rules become, for the protection and full development of each and all, the Principles of Family Morality in the intercourse between parents and children.



## CHAPTER IV.

**The Family Unit and the Functions of Its Members.**

That the human being evolves is a patent fact. Woman's physiological and mental evolution has been briefly outlined in the foregoing chapters of this work, and a few glimpses of man's evolution have also been given insofar as they relate to his intercourse with woman. Under the heading "Family Morality" we have found some of the ethical consequences of this evolution in man and woman, so that it is unnecessary to present any more illustrations of the changes brought about by the mating.

We do not conceive a mated man and a mated woman as merely a man and a woman, but as husband and wife, which ideas imply, besides the notes of man and woman, the character of their actual relations. The words husband and wife designate changed individualities.

Individuality is the mode of existence of a being, and is enlarged, or restricted, by inherent or assumed conditions. The mistletoe has less individuality than the oak on which it grows; the oak, immovable, has less individuality than the bird which is able to repair to more propitious surroundings; the bird has less individuality than man, who has the power of accommodating his surroundings to his desire. Among men, some have less individuality than others, because they have less efficient organs: A blind man has less individuality than a short-sighted man, and the latter in his turn has less individuality than a man with normal sight. A child has less individuality than an adult because it is dependent on others for its maintenance. Woman has less individuality than man because her constitution is more affectable than man's under any and all circumstances.

So a being's individuality is abridged in the proportion that its full existence is dependent upon the intervention of other beings,—and it becomes evident that man and woman who need each other in order to become and remain complete human beings, steadily lose their individuality as their natural laws impose greater obligations upon them. This is the reason why the mind conceives husband and wife as entities different from man and woman.

By interweaving inextricably the reciprocal rights and duties of husband and wife into a fabric which can be torn apart but not undone, God has cast the mates into a unit beneficial to every and all parts of it. The completion of their being, man's manly contentment, woman's enjoyable and normal evolution through her three stages of life, children's happy childhood and proper rearing can be secured only in the limits of the family unit. Being a natural consequence of the laws of Preservation of the individual and of Perpetuation of the Race, such a unit is a fundamental human habitat outside which men and women may live only as abnormal creatures.

Just as a man suffers when he hurts his finger, or is gratified by a pleasant taste, so the family body is affected by what touches one of its members,—and just as the human body benefits or suffers as a whole by the perfection or imperfection of one of its organs, so the family unit is satisfied or injured, either materially or morally, by the behavior and ability of its constitutive parts.

Man, woman and child, elements of varied abilities and character, contribute to the family unit special and indispensable functions, the most evident of which are: The woman's predominant part in the home-making, her faculty of bearing children, her ability to take care of them,—the husband's personality, which allows him to face the world in all walks of life and helps him in providing for the needs of his wife and children; his aggressiveness and his strength of will which

assist him in his endeavour to improve the family's social position.

Amongst the less manifest, but not less definite functions of the mates, is the management of the family's resources. This problem, because it concerns the preservation of the individuals as well as the welfare of the unit, must again be solved in the lights of the peculiar organs of man and woman.

Femininity is an attractive and conservative principle, while masculinity is expansive and acquisitive. The woman is pleased when she receives, and she is distressed to part with what belongs to her. Man likes to give to those of whom he is fond; he struggles to conquer. These differences are clearly shown by the following examples: Parturition causes pain and anguish to the mother and so does the marriage of her children,—a little girl will not give up her old broken doll;—a young girl collects pieces of ribbon and empty boxes;—the woman fills the garret with refuse. A necktie, a silk handkerchief is a worthy gift from a girl, but a man's gift is valued by what it costs him, either in work, perils or money. Man's gifts are products of his efforts, woman's gifts are personal favors of which the trusting of herself to a man is the greatest.

As a rule, when a woman squanders money, it is for her own use; when a man does, it is for the entertainment, use or advantage of a woman.

These few instances of the conduct and states of mind of man and woman can easily be traced to their source, the peculiarities of their sexes.

By mating and motherhood, the woman identifies herself with her husband and children: with her husband to whom she belongs, and with her children who are segregated parts of her. Thus the wife in the family unit does not regard as lost what is spent on her children, her husband or herself, and she will, if left to the inclinations of her nature, go as far as self-denial to satisfy the needs of her family, which is in accordance with her passiveness.



So the woman, endowed with special qualities, is specially appointed by nature for the management of the family resources, which management, in a broad sense, is a part of her function of home-making.

Man's freedom from the many peculiarities that make the home the safest place for woman, designates him for the outside business of the family. His cold judgment, his clear decision and his tenacity help him to deal with strangers against whom he has to defend the family's interests. Because of his aggressiveness and spirit of enterprise, man's function is to provide for the needs of the family unit and to improve its status;—because of her passiveness and conservativeness, woman's function is to manage the family's resources.

Man and maiden enter the family unit in their integrality. Their individuality is merged in the family entity and is recognized only by its special functions. After mating, nature allows the mates only common ends and interests, the family's welfare to which each of them is bound to contribute the whole of his or her ability.

The written laws to be just and not to imperil the welfare of mankind, must follow the natural law of humanity. They must be like corner-posts, showing the straight path to the traveler of life, and depriving him of their services if he wanders into the wilderness. Civil laws must repeat the dictates of nature that husband and wife owe all of their ability to the family unit.

This ability of the mates includes not only their functions, but also their persons, their personal properties and belongings. Because mates have no longer a separate individuality, they can no longer have individual property. Their property, like everything else of them, must be merged for the benefit of the unit as a whole.

The argument that merging of property on a family basis would cause endless trouble when people want to part, is wrong in itself,—for in parting mates break their natural law, ruin

the social equilibrium, and the law, which may ignore wrongdoers, should not help the latter, that is to say these who part, but should favor those who stand together in adversity as well as in prosperity.

The woman of morality and character, bearing her husband's children, should not feel as if she were a hired servant who can be dismissed with alms called alimony, and should not be treated as a tiresome mistress who has ceased to please. Neither must a husband feel like a supported man if he marries a wealthy bride. He should step into marriage with the ascendancy and prerogatives of man in matrimonial life.

These two objectives can be reached only by community and indivisibility of the property of married people. This community emphasises for both their responsibility in the common future.

Community and indivisibility of the property of the parents is a right also for their children, because parents owe their children not only proper maintenance and education, but as high a station in society as can be secured for them. It is the right of each child to participate in the property of its parents, just as it is the duty of the children to support their parents in case of need.

By forming a family unit, nature shows again the same consistency as in her other manifestations, and tends toward the welfare of all the members of the family through the free development and play of the special faculties of man and woman.

## CHAPTER V.

**The Family Unit, the Nation and the State.**

A short survey of the history of the old world shows very plainly that nations have their birth, their life, their death. The Assyrians, the Medes, the Persians, the Egyptians, the Greeks and the Romans were once most powerful nations, dominating almost the whole of the world known at their time, but after a while they faded out so utterly that practically nothing remains of their races.

They had sprung out of a small tribe or colony, had grown in number, maintaining a proud and enterprising spirit, until riches and power made them lose their old virtues and crumble under the assaults of younger nations still in a stage of semi-barbarism, but which had increased in number and strength.

Such has just been for the last few years the case in Europe. Germany is the younger race of the old continent. Her population had increased twice as much as that in the older countries and had burst out in this war in an attempt to find new room to spread the overflow of her people. Had it not been for her prolificness, that country would never have been able to put up a tremendous struggle of five years.

The power of Germany lays in her birth-rate, and if anything can save her, it will be the maintenance of it, for the birth-rate is the scale on which the vitality of a nation can be measured, no matter what may be the economic, military and geographic conditions of the country,—and the birth-rate is in direct relation with the family spirit.

History shows that, at the beginning, all nations were but families scattered over vast areas of territory. Each of these clans lived under a paternal management in a state of nature progressively regulated by customs. This was a social organization having as its immediate and ultimate purpose the main-



tenance of the members of the clan by such mediums as the forming of hunting and fishing parties and the storing and distributing of food and clothing supplies,—in brief, doing on a somewhat greater scale, what every household in the city and the country does nowadays.

Without written laws, authority belonged to the father, and the rules for intercourse between the members of the unit were the natural laws of mankind. As a matter of fact there were held some kinds of councils, in which the father and his kinsmen discussed and planned the community's affairs, just as at the present time husband and wife debate the choice of a new apartment or the purchase of new bedroom furniture. The father's precedence over such councils was of a purely family or social character, because it resulted from a natural impulse of respect toward him.

When the elders died out, and when the family had grown into a tribe, the same social character of the tribal chief's authority persisted so long as the members of the tribe, still unorganized, grouped themselves around their kinsmen of stronger personality and greater ability.

Numerous instances of this social instinct are still patent in the civilization of today, and particularly amongst people living in more or less lonely places,—such as the forest and mountain districts. Traits proceeding from that same instinct are not uncommon among the most emancipated city people. Grown-ups still listen to the advice of their parents, and all, in case of trouble, seek refuge with father and mother or consult an elder brother or sister. This interdependence cannot be eradicated from social intercourse, because it is an inclination of human nature that makes us confide in stronger persons than ourselves. It makes the child grasp its mother's skirt or embrace its father's leg when some unusual event frightens or disturbs it. It makes the young girl confide her faults to her mother, although she knows that a deserved scolding will be imparted.

As the tribe grew more numerous and the elders disappeared, leaving several groups of descendants each headed by men of strong personality, the latter, keeping social control over their respective groups, entered into competition for the general direction of the tribal affairs, thus inaugurating a political statute.

With the advent of new generations swelling the tribes into nations, with material progress extending the scope of public life, the political power or government added to its importance and strength. The head of the state, who had been elected by his peers, or social heads of the family groups, endeavored to lessen the authority of the latter's councils and destroy the influence which their prominence in the family groups secured them.

The struggle between the political organization or state and the social organization, as represented by the nobility, was particularly violent in France, where the latter did not originate from the native population as, for instance, in Germany, but had settled in the country following the conquest of Gaul by the Franks.

The kings, political hereditary heads of France, constantly tried to abase the council of their peers, the nobility, or social hereditary heads of family groups, and had practically succeeded, when the French revolution of 1779, which its authors believed was creating a new order of things, continued to disorganize the social order, destroying not only the prominent families, but attacking the family itself for the benefit of the political establishment,—policies which all succeeding governments have since then systematically pursued.

As isolation was gradually forced upon the social elements of the nation, the political institution grew in force, arrogating to itself the rights of which it deprived the social order that had been vested with them by nature.

In this process of disorganization and usurpation we have seen primogeniturship disappear entirely from modern legisla-



tion, except in the English peerage, and natural guardianship of children taken away from the next of kin. We have seen the dissolution of guilds and fraternities, which brotherhoods and syndicates now try to replace. We observe the institution of divorce and the disposition of the children by courts. Every day there are instances of social disputes between workers and employers settled at the discretion of the government under laws enacted by political representative bodies. Numberless committees are appointed by political officeholders and are inquiring into and probing social activities. People are sent to prison for their disapproval of political institutions.

Consistently with governmental policies tending toward the isolation of individuals and with the taking over of the social rights of the groups, the state, straying from its status as an organism created for the service of the collectivity, considers itself as an entity for the service of which society is made, and aims at the appropriation of the individual.

Sporadic reactions against the overgrowth of state power occur in all countries of the western hemisphere where the fundamental principles of government are practically the same, and the Civil War was but an instance of it in the United States.

Among the white nations, state appropriation of the individual manifests itself by compulsory education, by military training and conscription, by regulations fixing age and conditions in which people may marry, and by the granting of divorces and separations, by the issuance, withholding or cancellation of passports, by the sending of boys and girls to institutions and reformatories, and by the imprisonment of drug-addicts.

Bolshevism, which people rightly accuse of destroying liberty, has but applied the same principle of state appropriation of the individual in its organizations of labor and marriage. A bolshevik mating is like a pairing of cattle. It ignores the natural laws of mankind which impose duties and rights



upon the mates. This marriage is but the writing down of the names of a male and a female on a book, and a Bolshevik divorce is obtained by erasing these names,—you may compare it with the registration of a couple in a hotel. Further appropriation of the individual by the state is provided in the delivery to the state of the child born of these sham marriages.

As far as the individual is concerned, all modern governments tend to isolate the individuals still more from one another, in order to re-enforce their absolute power, and so politicians and business men, socialists and bolshevists, all foster their ambitions and designs upon the disruption of the fundamental social organism: The Family Unit.

Because of its absorption of social rights and functions, because of its erection into a dominant entity, the state has drifted from its original office of representing social units to that of a representative of a chaos of the most varied and conflicting interests, and has become antagonistic to the social order which it is supposed to co-ordinate.

Thence the general social unrest that has grown all over the white countries and the rapid dissatisfaction of the peoples with their newly erected governments. The trouble is that these governments are erroneously based on artificial principles instead of being organized according to the dictates of the natural laws of mankind.

A philosophical study of history shows that the political power should rest primarily in the representation of the family units, that the control of social order by a political government should be abolished because it is an usurpation, and that this usurpation is the fundamental cause of the present day upheaval of human society. A practical survey of the relations between the nation and the family unit leads us to concur in these conclusions.

Single people concentrate their efforts upon their own personal welfare. They live for the present and enjoy all by

themselves the benefits of their labor. Their aims are selfish even in their deeds of mercy.

The bachelor, man or woman, and the divorcee are parasites tolerable only when not interfering with the normal growth and welfare of the nation,—they are nuisances if they do, and at any rate they are only of any use by restoring their wealth to the community when they die.

The family of today makes the generation of to-morrow, and insures the perpetuation of the race. Let the family spirit disappear in the native population, and the latter will fade out, for the sole benefit of new people implanted in the country, where they will form a new race.

The family being the only means of the perpetuation and progress of the nation, the family unit must be recognized as having the main legitimate interest in all measures and decisions that concern the future of the nation.

The acts of the government, in politics and in social life, engage the responsibility and the welfare of the future generation; the results of the mistakes of our time will be the burden of our children, and the benefits of our foresight will be their inheritance. The political order,—which is presumed to preside over the destinies of the country,—has no right to imperil or over-burden the future of the nation for the sake of present or individual advantages.

The bachelors and divorcees contribute in no way to the nation's future, and have thus no right to decide on matters that will engage the responsibility of the coming generations,—effective rights always corresponding to actual duties. As isolated personalities, bachelors and divorcees have their rights limited to the individual protection which pertains to civil laws.

But parents have the right and the duty to safeguard their children. They have besides a natural inclination to secure the future of their descendants,—the father by his progressive work, the mother by her self-sacrifice.

The political vote should thus be restricted to the family unit, and expressed through the husband and father whose functions are to connect the family with public life. The father is the only rightful voter in political matters because of his duties in regard to the perpetuation of the race, because of his abilities in matters of administration, and, finally, because of his natural inclination to secure an improved status for his children.



## PART V.

## THE WOMAN IN PUBLIC LIFE.

## CHAPTER I.

## The Woman's Career.

The woman's organism making her efficient in private occupations, her energy tending toward the care of husband, children and home, her interests, purposes and desires being common with those of her husband, she cannot find any reason to compete with man in business or public life.

One might object that in some parts of Europe, and particularly in Finland, Serbia and Roumania, women are extensively employed in all kinds of work, in the fields, mines and railroads, in offices, waterways and street-cleaning. But such status of women was brought about by wars and revolutions which depleted the male population of these countries, thus depriving the women of mates who would have given them support and would have contributed in the development of their womanhood. But the case is just the reverse in the United States, where the number of men over 21 years exceeds by about three million the number of women of the same age. In other words, there is in this country an acute need of womanhood. Women are needed here in the capacity of woman, so that there is no excuse for the commercialization of women on the ground that they have to support themselves because of the difficulties of mating. There should not be in this country a single self-supporting woman, unless she be unfit for mating.

It is of course to be admitted that some girls, by accidental

conditions, are temporarily compelled to make a living for themselves, but in fact it has become a custom for girls to go out to work regardless of the necessity of so doing. Working girls should be exceptions, and only individual exceptions, not to be put forth as a ground on which to build an organization endangering their natural evolution as normal beings.

The girls who are obliged to go to work are the only class of working girls who deserve consideration. They have a right to the protection of society in order to preserve their womanly faculties, and more than any other class of people they are entitled to help, which should be extended so as to relieve them of their heavy responsibilities in the support of dependents, if these responsibilities are the reasons that subject them to the thralldom of salariat and that deprive them of the enjoyment and nobility of wifehood and motherhood.

Women not being driven into business by the lack of opportunity for marriage, it will be of some interest in a latter part of this work to find out whence come the hidden forces that rush women and girls into the destructive grind of the business machinery.

Self-supporting women are either working girls or business women. The first is a victim of social conditions, the second is a victim of social delusion.

"Many of our girls go out to work," says Superintendent of Schools C. A. Kidd, and we may add that the work these little school girls are able to do is only factory, shop or store work. They have to toil very hard to earn very little. When a girl of 14 or less goes to work, it means that her family are poor people, and living under conditions rendering family life scarcely possible. Mother, a cook, a scrub-woman or elevator operator, is out to work and cannot keep tidy the uncomfortable rooms and the shabby furniture. Small children, unwashed and hungry, complete the scene of the little working girl's home coming. Father being dead, incapacitated or simply lazy, is somehow ineffectual as provider for the family unit.

These circumstances give the little girl a distorted idea of the home. She wants to get away from all that, and where will she go if not to the dance-hall, the Park or Coney Island? Besides, as these girls have to keep up their menial work for years, they grow up without any practice or teaching pertaining to home-making. These girls, and those who at 16 or 18 leave high-school to go down-town, form the great mass of the working-women.

The girls who enter the business world after some more or less efficient college courses are the best trained to obtain, after some difficult times, a sufficient or decent living.

The former have the destiny of filling menial positions of which physical discomfort is the main feature, and lack opportunity to become proficient in home-craft which would enable them later to do well with little means. The latter begin their business career at the period of life when the answer to the call of their womanhood should be their sole preoccupation. Both are handicapped for life.

At this critical moment, the girl is tossed about by desire and fear. Her awakened femininity yearns for a mate, her fear of the future directs her toward public life. As it always happens, as soon as she sets her mind to devote herself to business, an eligible man comes along and she fights him until he goes. But then comes the aftermath of the temptation and the regret at not having succumbed. Business becomes a secondary matter; opportunities pass and after a few years of hesitation and anguish the girl finds herself an end-of-season sale for matrimony and but half experienced as a business girl.

Woman's organism accounts again for this particular perplexity, which is a struggle between woman's sentimentality and nature and the prevailing civilization, and brings about the result that woman is made inefficient both as a woman and as a worker.

Therefore, girls, in a general way, consider business only as a transitory occupation, and accordingly they give to it



as little attention as possible. When they feel the need of more money, they sometimes think of improving their position and start some business course, which they seldom complete, and continue to drift aimlessly from one position to another.

Business appears to them as an expediency, which is easy to realize when we consider what must be understood by a calling and a career.

The "calling" is the object of life for which the human being's faculties are especially adapted, and the calling of any normal woman is unavoidably wifedom and motherhood. The "career" of the human being is the specific course of action or occupation forming the object of one's life, and the career of a woman is home-making with the object of a woman's existence—her full and happy development. All other achievements are but incidents and waste of energy, if they are not a contribution to the accomplishment of the woman's natural laws.

Man's calling is to be a husband and father, and his career in public life is but a means to obtain the achievement of his aims,—the raising of a family. His career is not an end but an instrument, it is the performing of his functions in the family unit.

The woman who has not a woman's calling is a deficient being; the woman who has not made good in her woman's career is a failure; and neither is entitled to put forth claims for woman's rights and privileges.

When woman has proven herself a failure, let society help her toward self-maintenance as it does the aged indigents and the cripple. Mankind should not permit the social crime of deviating the young girl from her natural calling to an artificial object of life,—self-support. For self-support of women violates the natural law of Perpetuation of the Race, and besides the coaching of a girl for a life conflicting with her woman's calling is an offense against the Law of Preservation

of the Individual. Such a course may be compared to the madness of putting a child in braces in anticipation that it might break its legs.

Industry and business are not results of woman's activities. They are results of man's work and progressive mind. They were conceived and worked out in man's ways, and they are as strange to woman's nature as children and house cares are foreign to a man's faculties. You would have to force a man out of his manly faculties to make him feed and bathe the baby, just as you have to force a woman out of her natural abilities to train her for industry and business.

To succeed in any kind of business or enterprise, excluding literary and artistic work, poise of mind, neatness of judgment, decision, self-confidence and strength of will are the essential requirements. These qualities, in a greater or lesser degree, are as common in man as they are unusual in woman. Woman, sentimentally dominated, is highly excitable, she is either inconsiderate and quick, or irresolute and wavering.

Sentimentality and sensitiveness, which she needs as a woman, are obstacles in business. The delicacy of feminine nature cannot stand without injury the harshness and rudeness of the struggle for existence. Her sensibility makes of partial failures personal affronts; and such also is the feeling of the most refined classes of men, who, unable to bear a rebuff without deep humiliation, would rather renounce an obtainable advantage than face a renewed refusal. It is a case of delicacy of nerves.

As soon as the woman is subjected to the constant worries and strife of business, the fineness of her features disappears, a hard strained look taking its place. But see a man's face. It is less finely shaped than that of a woman, but the hardening that life brings along does not destroy its good aspect, and rather adds to the manly expression woman wants to find in man. The same struggle that strengthens man as man degrades woman as woman.

Cool-blooded women, who are the most apt to be successful in business, are lacking in sensibility. They lack also human kindness, and do not understand their own sex any more than they understand the mentality of man.

Cool-bloodedness in woman, when natural, is generally connected with defects of the sexual organs making her unable to reproduce, and indifference is but a symptom of sterility, not an indication of superior womanhood.

Theoretically it would mean the end of humanity to succeed in modeling all women on this same standard, and it would be practically impossible because the generality of girls are normally constituted.

Some girls have assumed a mannish character, and some of them have even succeeded in acquiring man's habits, but, as some one described it recently in a Sunday magazine, business girls who have reached the age of 30 or 35 years and who, by hard work, have secured a comfortable position in business, do still feel, inwardly, the craving for husband and children. Their habits, however, have perverted their mentality and make them restless and uncomfortable at home, where, after business hours, they would like to find relaxation and tenderness.

Their habits of sternness make them unresponsive to the average man, and the man of great character does not care to produce in them the sentimental storm which would restore them to sensitiveness. These girls' mentality suffers an encystment while their sexual organs by age grow less and less flexible and unfit for procreation, as well as for sensual enjoyment.

Bored by their loneliness and unable to accommodate themselves to matrimonial life, they are a waste of humanity because they squandered in foreign activities the years of vitality imparted to them.

Nature is everywhere the great ruler and her dictates may not be ignored. Do not try to impose upon man or woman



a career opposed to his or her calling, for you will succeed only in harming both. This is true in spite of some monetary advantages that a woman's work may secure, for nature is ultimately bound to resume its course. You ruin what you construct against Nature's laws,—you cripple what you breed in inappropriate places or under unadapted conditions.

## CHAPTER II.

## Political Rights and the Woman.

The rightful principle of equality has been so often called upon to combat prejudice that we readily assent to it when a social problem is put under its light, without questioning if there really is equality. So we are told that woman is not inferior to man, that she is equal to him, and therefore, as a matter of justice, she should obtain the same rights,—and this appeal to the conscience of man very often carries away the judgment of well balanced minds.

Truly the woman is not inferior or superior to man. She is not his equal either,—she is simply different. She is different physically, mentally and intellectually,—and it is well for her and for man that she be so. She needs to be different from man in order to perform what God has created her for, to accomplish that function which she alone is able to execute,—the Perpetuation of the Race.

This difference between man and woman entails different positions in the machinery of public life.

You would surely consider as a fool the engineer, who, constructing a motor car, would put the wheels on the roof and the motor on the driver's seat. If all the mechanism of this car is connected, the motor will work and the wheels will turn, but the car will not do what it is made for,—that is, to ride. The engineer shows himself a fool because he did not put every part of his car in its right place. So will a government, if it does not put in their right place the parts of society. After his tryout our engineer will have to put things in place again, having only wasted time, material, money and energy.

So the question that comes to us now is: What is the woman's status in regard to public life?

Public life has two distinct parts,—social life and political life.

To social life pertain the relations between fellow-countrymen, between husband and wife, between parents and children, employer and employee; between real estate owner and tenant; between customer and merchant, and so on.

To political life pertain the relations of citizen to the city, county and state, of state to state and of nation to nation.

As most of the modern civilized countries are now organized, social life is under absolute control of political factions.

Legislative bodies, executive power and judicial corps emanate from the nation, but from the nation politically consulted. These three agencies are elected by the citizens as citizens. A man votes because he is a citizen, not because he is a husband, a father, an employee or a real estate owner. These qualifications, which are social qualifications, do not give him the privilege of any kind of vote. Thus the voters for governmental agencies are political voters.

Political representatives, office holders and voters are controlled by political parties. Political parties are controlled and financed by private interests, and alleged to be justified under the pretence of public welfare.

Legislative bodies, executive powers and judicial corps regulate social as well as political life and enforce the laws that direct them.

Social life, unrepresented, is ruled by political representation.

Each citizen votes, has only one vote and one kind of vote. The state, the city and boroughs concentrate in themselves all the organs for the working of social life, and have the duty of protecting simultaneously the most varied and opposed interests. Therefore, in the general administration of public affairs, a single man participates with equal prerogatives in the making of laws and regulations in which only married men have interest and concern. A bachelor has as much to say in the educa-





The natural development of a girl is to grow from maidenhood to womanhood and then to motherhood, to which end she must preserve to its fullest extent her femininity. She must be safeguarded through maidenhood and afterward must become and stay an integral part of the family unit as wife and mother, in order to fulfill her life function of perpetuating the race.

The state's duty is to protect the woman who follows woman's ways, and give her every encouragement possible. It is wrong that the law should favor some women (even if they were in the majority), who cast away the call of nature to step into neutralism, placing personal ambition and pretense above nature's laws, and imperilling by their delusions the future of the race.

In consequence of her nature, her own will or her shortcomings, the woman comes under one of the following classes:

The maiden, by nature, comes into the first class. To her the state owes protection,—that is to say preservation of her morals and health, and educational training to fit her for an efficient woman's life. The maiden has her rights by nature, by the sole virtue of her existence, because she is the root of the next generation. Upon her depends largely the destiny of the country.

In the second class comes the wife and mother, who, as a part of the family unit, has a right to protection and help. In the same class comes the widowed mother who fulfills her duties. These women have special rights co-related with the loyalty they display in regard to their obligations.

Women of the third class are characterized by their shortcomings, personal or circumstantial, which have prevented their full development to womanhood. Although of woman's form, mind and intellectuality, they have not the proper qualifications that would entitle them to women's rights. They are socially deficient and useless in the national scheme of perpetuation of the race.

Just logically as we must have political rights only so far



as we contribute to the perpetuation of the race, so these girls, as well as men bachelors, must have their rights limited to the preservation of the individual, which pertain to social life. They may have, as well as men, qualifications as laborer, real estate owner, tenant or employee and must have representation in these qualities, but they should not be given the right to direct the nation's decisions in matters concerning the future of the nation to which they are unable or unwilling to contribute.

They are partially deficient and must be treated as such.

The fourth class is made up of the violators of woman's natural laws. These women violate the law of Preservation of the Individual in its application to women, either by transgressing its rule of exclusiveness and permanency, as do the prostitutes and the "much married matrons,"—by preventing their own full development as do those who practice birth control and abortion, or they violate the law of Perpetuation of the Race by estranging themselves from their husbands, by neglecting their obligations as mothers and abandoning their children to paid servants or benevolent institutions. In other words, they refrain from answering their calling or from making a home for their husband and children. These women are socially guilty. Not being willing to perform their functions as women, they should not be permitted to avail themselves of any of woman's prerogatives to claim for themselves special rights as women. They cannot pretend to represent womanhood.

Because they forsake their natural duties and social status, the women of this class have no right to help and protection outside of the common law. Their shortcomings and misdeeds are the results of their own free will and their position in social life may be compared to that of habitual criminals.

This class includes the childless woman who relinquishes her woman's duties through laziness or vanity; the divorce maniacs who hide their prostitution under the legal shield of



the marriage license; the scandal mongers who beg for unwholesome publicity by eccentricities and the exhibition of unbalanced minds; social climbers in search of tyrannic power over wives and children through the agencies of protective and aid societies; and, finally, all those who are in quest of public offices for the sole purpose of obtaining the personal advantages coupled with them.

All these are parasites of humanity. They may be tolerated when there is an overflow of goods that would waste unnecessarily unless used, but they are evil weeds to be pulled out and thrown away if they use the nutritive juice that human plants need to grow up strong and healthy, and to bear flowers and fruits.

Parasites have no political rights of their own, and far less should they be allowed to put up their own state as the standard on which to model the forthcoming womanhood.

Therefore the only women who have rights as such are those who possess them by nature as the maidens, or those who acquire them by discharging their duties as wives and mothers.

Maidens and mated women have their interests and aims in common with the father and husband because they are unable to fulfill properly their natural laws if detached from the family unit.

Because she has been, for her own benefit, placed under the dominance of man, and this by nature,—because her passiveness, her sensitiveness and her weakness of nerves will put her at a disadvantage for intercourse with men other than her husband,—the wife lacks the proper qualities to represent the family unit.

The representative of the family unit (the unit comprehends the interests and welfare of all its members) has to be the man for all matters pertaining to public life. This is in absolute correlation with the other qualifications of man and woman. The man by his aggressiveness, his mentality and will, is best

fitted for the struggle of life in the public field,—the woman is best qualified for home.

As long as the family unit exists, that is to say as long as husband and wife live, there is no necessity for personal representation of the parts of the family unit. The family is one entity to be represented by the husband and father.

If there were any need of having the women represented as women, this representation should be limited to female citizens who are integral women. Other female individualities cannot pretend to representation as women because they lack the proper qualifications of womanhood. They may have rights, individually and without reference to sex, as laborers, as tenants, as merchants or as tradesmen, but they can have no political rights because they are not bearing the burden of perpetuating the race from which are derived the political rights.

If you have social life socially represented and organized, I would agree to give to anyone properly qualified, either man or woman, the right of representation in his or her particular class.

In the study of all matters pertaining to public life, it must be kept in mind that the state exists to preserve the individual and to provide for the perpetuation of the race, and for these purposes only. It must also be remembered that political and social rights are coupled with political and social obligations,—so that man himself possessess political rights only if he fulfills the duties he assumes by taking a wife and raising a family. The proper punishment for the man and woman who disassociate themselves from the family unit, is the natural reaction of loss of political and social rights belonging to them as parts of the unit.

## CHAPTER III.

**The Woman in Administrative Positions.**

The dilemma that presents itself in regard to the admission of women into public administration must be solved in accordance with the natural laws of mankind. The woman cannot assume the work and responsibilities of administrative positions and at the same time accomplish her duties as wife and mother,—she must sacrifice either her womanhood or her ambition.

Public services must not be stopped or disorganized, additional burdens put on fellow workers, or greater financial charges imposed upon tax payers because the postmistress, the mayor or the police-woman is about to give birth to a child. The judge cannot interrupt pleadings because her child cries for nourishment, although nourishment by the mother is the best and healthiest for mother and child. A married woman therefore can not be entrusted with public office without hampering her efficiency, either as a mother or as an official.

If you retort that a single woman is not subject to the same duties as a wife and mother and could keep up her work, it is to be remembered that the state of bachelorship is only a transitory state which can be made definitive by regulations only at the cost of breaking the woman's natural laws.

Furthermore, to admit married women to administrative or public offices favors the practice of birth-control; to admit only single women would create an unfair advantage and place a premium on bachelorship of women, with its consequence of free love and again birth control,—thus discriminating against the sanest part of the nation,—the married woman and mother.

Public offices belong by right to these who respect their social duties,—the married men. Bachelorship, with men is only temporary, and by taking charge of wife and family, men



do not hamper the efficiency in their work, so that bachelors should be admitted to public offices, but should indemnify the social organization for the damage they cause society. This should be done by subjecting bachelor office holders to payment of special taxes scaled according to the salaries drawn, and appropriated to relief funds for needy widowed mothers and orphans.

Giving public offices to bachelors favors those who make their escape from social duties, by keeping out those who accomplish them.

It is wrong that a man at the time socially deficient should take a position which might be filled by a man who is a husband and father, but it is still more detrimental to society that a socially deficient woman may obtain such a position and keep it by rendering her deficiency permanent.

Regulations admitting women to administrative positions are immoral in themselves. They counteract the ends and purposes of organized states. They add to the financial burden of the productive members of the nation, and lessen the efficiency of the administrative staff.

Recently the women's page of the newspapers have been hailing the calling of several women to public offices, but I will let the Reader decide the propriety of these appointments by just considering this question: Does he think that these appointments have been made for the sake of justice and for the purpose of adding to the efficiency of the administration, or have official sinecures been given to women as bribes in political schemes?

To open the administration to women is only to broaden the field of misuse of public funds, which is detrimental to the nation at large and to a clean administration as well.

## CHAPTER IV.

**Woman's Independence.**

Whatever may be the difference of wealth, position or influence that separates them in the daily intercourse of life, women feel instinctively that they are all equal among themselves. They know that all have the same calling in life, are affected by the same changes and organized for the same purpose. The maid looks upon her mistress not as a being of higher grade, but sees her as a woman, wife and mother, and analyzes her qualities and shortcomings as such. Social stations may be different, but their natural status is the same for the wife of the governor of the state and the street cleaner's wife.

Even in the relations between mother and daughter, it is very often observed that as soon as woman's intuition awakes in the girl, she chafes under her mother's command, and no matter how little the mother departs from a motherly course to act toward her daughter in a woman's way, the girl revolts openly, and claims the right to live her own life.

Such rebellion, which toward the mother appears only spasmodically when the woman's privileges of the daughter are restrained, is permanent in the woman placed under the authority of an indifferent person of her own sex: The woman wants to do as she pleases, and often changes her mind about what she wants, which is consistent with her versatility and makes it painful for her to act contrary to her fancy. Discipline to the woman is tyranny. The woman does obey willingly only when she feels the ascendancy of the male.

While the woman considers it as a personal affront to be forced to receive orders from strangers, particularly women, the man feels hurt to have a woman belonging to him, be it as

fiancee or wife, obey other people's commands or instructions. It is an encroachment upon his prerogatives.

To work for a living in the employment of other people means always a partial dependence or appropriation of the employee by the employer. This appropriation is different in degrees and ranges from independent intellectual work down to physical discomfort. The less the physical obligations, —the less the appropriation, and the greater is the price of the work. A lawyer, a banker, a railroad manager, and an engineer sell their brain power; an artist sells his talent; an executive officer rents his brain power and experience; a clerk his time; an artisan his handicraft; a laborer his strength; a chorus girl her looks; a scrub-woman and a porter their physical discomfort.

These different kinds of appropriation, like all other employments, give to the employer authority over the employee for the use of the latter's intellectual or physical exertion, diminishing in proportion the self-determination or independence of the employee, and forcing the employee to work for the employer's personal comfort or profit.

Such dependence of his wife is unbearable for man because he cannot tolerate that the woman he loves, who belongs to him, and whom he protects and respects, should, in her activities or herself, depend of anyone else.

What a woman does for a man, outside of her natural duties as wife and mother, is a favor in the natural course of life, for it is up to the man, by reason of his strength and respect, to help the woman and look after her comfort. The salariat of woman reverses the rule and makes the woman perform services for a stranger and preserve his comfort.

Take for instance the work of a girl secretary or office clerk. Instead of the man being attentive to her, you find her seeking to serve the man by opening his letters and answering the telephone in order not to disturb him. She dries with the blotter his penned signature and renders many similar personal



services, which in the case could hardly be called favors, as they are simply functions she is paid to perform.

The character of subordination of the work may not always appear as clearly as in the woman-clerk's duties, but it is by all means always present in salaried work, as well in offices, department stores, shops, factories or farms.

When a daughter renders these services to her father, or when a wife unasked provides for the welfare of her husband, these acts are ennobled by sentiment,—by the love that prompts them. They are testimonies of affection. When a woman renders services to an invalid stranger, these are acts of mercy; but when these acts are performed for the benefit of a stranger paying for them, they are acts of dependence or servility,—partial appropriation of the employee by the employer.

This reversed relation of man and woman, notwithstanding the man's education and manners, deprives the woman of the privileges that her femininity requires, and engender in both man and woman habits not in harmony with the innate delicacy of woman's nature.

The woman to a stranger must be an intangible, independent being, whose approach is guarded by her extreme sensitiveness and its reactions on her mentality,—which because of her passive constitution, are her best means of defense.

Frequent and more or less intimate relations with strangers having partial rights over her, dull this acuteness of sensibility in woman, and especially in young girls.

The progressive deadening of her sensitiveness causes the girl to accept with little or no resentment slightening remarks and familiarities which do not generally have her femininity as an object, but refer either to her work or personal habits and weaknesses. Such remarks and the subservience to which she is subjected lower the girl in her own estimation, and unless particularly cruel and undeserved, these reprimands diminish the respect her fellow workers ought to have for her as a woman.

The daily intercourse of male and female employees engender a certain kind of familiarity between them. They become "pals,"—but pals with co-ordinate instincts, leaving to the man his aggressiveness and to the girl her passiveness deprived of its armor of sensitiveness.

Working girls have greater needs than home girls, and are generally provided with only scanty resources. They feel, like all other girls, the appeal of male companionship, which is gratified by the entertainments their fellow workers offer them after office hours, or on week ends.

This comradeship, not friendship, arising between man and girl, is seldom if ever devoid of sexual affinity. Man, aggressive, is in quest of sensual satisfaction and the habitual masculine mentality created by the salaried subservience of girls inclines him to regard intimacy as a right, although no love exists between them. He insists on caressing and kissing under the guise of goodfellowship. And the girl, used to partial appropriation for wages, accepts these equivocal attentions with little concern and on the ground that it is her part in the bargain of pleasure.

Being superficial, with no earnest purpose, and often nothing but the vain wish of being seen in the company of a pretty and well dressed girl, this comradeship does not lead to passion further than crude sexual liberties stopping where they would be ennobled by the advent of higher responsibilities. It is but a milder form of commercialized sexual satisfaction.

Love has no share in this comradeship, for the main characteristics of that sentiment are utterly missing. On the part of the woman there is want of modesty, exclusiveness and constancy,—on the part of the man there is want of respect and jealousy without which no love is genuine.

There is no love, because their aim is not the completion of their being, and the perpetuation of the race. There is no passion, for passion sacrifices all to its contentment. There is just a craving for excitement and a perverted curiosity.



When such a spirit of commercialization has invaded the girl's mind, the finalities of marriage are no longer clear to her. The wedding becomes a contract, a bargain of herself for the best maintenance possible, with the eventuality of either adding to the fare by violation of the bargain, or improving her condition in new matrimonial positions.

If the law did not make of marriage a cancellable contract and of the marriage license a scrap of paper,—if on the other hand the law proclaimed marriage a life-long unity, with corresponding rights and duties in the political and social organizations, men would cease marrying just to satisfy their fancies for a girl unwilling to give herself up outside of conventional appearances, and marriage would become what it should be,—the legal consecration of mating.

Of course man would, just the same as he does now, go around after girls for his pleasure, but he would marry only when finding the woman he loves, the one he wants to be a mate in the whole acceptation of the word,—a wife to him and a mother through him. He would marry only when he meets a maiden who not only attracts him physically but who commands his love and respect by her character and value.

In every class of society, the higher grade of man goes to the higher grade of woman. The lower class man can love the lower class woman because the requirements of his ideal do not rise above the handicapped woman and because he does not perceive some defects or abasing conditions.

As love is an absolute appropriation of the woman by the man, the latter resents all past or present appropriation of his woman by another individual. So all women have not equal value for man, and this value is proportional to the appropriation to which they have been subjected,—the proportion of submission they owe to strangers.

Thus highest in man's regard is the independent girl,—the girl who is free of any stranger's appropriation, be she an heiress or a laborer's daughter,—in other words, the home girl.



Next in man's appreciation is the girl of intellectual appropriation who conducts her work outside of actual supervision by strangers, as a writer, an artist or a doctor.

Then we have the girl intellectually and bodily restrained, as the secretary, the shop or store girl, under whom ranges the girl of physical efficiency such as the chorus girl or the chamber-maid; and finally only men of the lowest ideals can admire women whose efficiency resides in their physical discomfort, such as conductorettes and scrub-women.

A marriage proposal is the greatest testimony of appreciation of value a man can give a woman, for in any other social relations it is only a partial appropriation that is desired, either intellectual, mental or physical, while marriage begs for the total appropriation with its consequences of rights and duties. A man when asking a girl to marry him pays to her a tribute in her entity.

We find in the daily reports of marriages a clear illustration of the influence of the woman's position upon man. A man of character may marry his secretary, but you never read the announcement of such a man marrying his sister's chamber-maid or a conductorette. Among the office workers, it will be easy to observe that young men seldom marry girls working in the same office or store, but marry girls working in other places. The reason for this is that their consideration and respect is better preserved because the partial appropriation of the girl is less apparent to them.

A man marrying an actress wants her to leave the stage, while an actor marrying a player will not interfere with her career; a butler and a cook hire themselves together when married. These variations in the sentiments of the husband concerning the partial appropriation of his wife by strangers, is in direct relation to the refinement of nature of the people who marry. The sentiment of exclusive and absolute appropriation of woman by man is instinctive, but has in some cases been blunted by defective social habits.

All partial appropriation of womanhood is repellent to woman's nature, and imperils man's respect for her, because it infringes the independence she needs for the full and fair play of her woman's faculties and ends. It substitutes arbitrary rules to natural reactions.

Discipline, or arbitrary rules, leave to the man, aggressive by nature, his integrity of character and even ennoble it in some circumstances, because his obedience is a voluntary act, but the same submission is degrading and enslaving to woman, because she has not the strength of will to resist them, being passive by nature. Discipline deprives the woman of her means of action,—sentiment and charms have no recognition in business regulations.

The Eastern girl, in the harem, bent under the will of the eunuch,—the Western girl in the office under the head clerk's management,—the working girl under the foreman's supervision,—the inmate in the reformatory,—the student-girl in the class-room,—are but different expressions of the same discipline applied to womanhood. They are women used for other purposes than their calling and the motive of their obedience is either blunt compulsion or erratic social conditions and prejudices.

This exposition should not be construed as intimating that all working girls are doomed to perpetual slavery and abasement, for we ourselves know many who either by favorable disposition of temperament or by lucky surroundings of which the home is the main feature, escape the debasing influence of employment, or at least preserve in its main features the nobility of woman's character.

The product of down-town life is not vicious in itself, not even always in habits, but it is a lowered standard of humanity, that values itself, and is valued in the mind of business men and women, in dollars and cents.

Instead of being considered as the mate of man, the down-town girl is regarded either as a machine, a tool or a toy.

Salariat of women is a commercialization of the girl which either disregards her femininity or exploits her womanhood. It is a form of slavery.

The independent girl is the maiden at home,—the independent woman is the wife. Both are enabled to bloom into the fulness of their being by the free expansion of ALL their faculties in the bosom of the family unit. They possess independence as nature decreed it for them, and they enjoy the unquestionable respect of man for woman.



## CHAPTER V.

**The Woman's Work and Its Connection with Domestic and Political Economy.**

It has been outlined in previous chapters that :

1. The normal station of woman in society is married life, this condition, and only this condition, enabling her to attain her full development.

2. The married woman, by reason of her duties as wife and mother, cannot be self-supporting.

3. The husband has to provide for the family needs.

The family being the root of the nation, social conditions must be directed so as to facilitate or at least not to hamper the proper maintenance of the family unit,—that is to say, not hinder the husband in the performance of his duties. This means in the present case that the normal earnings of a man's normal work must enable him to support properly his wife and children in their relative rank in society.

The woman,—wife or maiden,—needing the home as a place of safety and comfort, she has to find in the home the exercise of her activities.

Besides the duties of the woman as wife and mother,—which are the same for the wife of the millionaire and the wife of the laborer,—there is the part the woman has to take in house-keeping, and this part is proportionate to the rank of the family unit in the social scale.

No matter how democratic a government may be, the nation comprises classes of people. These are social classes and correspond in varying degrees to the mental and physical refinement acquired through better surroundings and gradual lessening of menial activities.

People in this respect are generally divided into upper, middle and lower classes. Such division does not reflect upon

the moral character of the people concerned, for individuals of all classes, from generation to generation, keep their hereditary traits of temperament and moral value, but differentiate themselves by the way they act and exteriorate their feelings.

As a rule, social classes correspond to the degrees of social independence of the people, although circumstantial changes may mix a man of the lower class with the higher, or bring down a higher bred man to lower conditions. But in either case it is a disclassment, which disappears when the individual has adapted himself to his new condition and has assumed the manners of his new associates.

Class influence is deeply felt in mating. A man may be physically attracted by a woman of any class, but the mental appeal which compels him to want a certain girl as wife comes only if she is of his own class, or if he recognizes in her mentality and inclinations similar to his own. Many a butler would refuse to marry the beautiful young heiress on whose table he waits and would prefer the chamber-maid or the cook,—just as the man of refinement would not care to have a studio model for wife because of mental divergence, nor would he care to have the kitchen maid, either as wife or mistress, because of her bruised and soiled fingers.

It naturally and happily happens generally that people marry in their own class, and that the woman's personal refinement corresponds to the man's social station.

Having the home as her realm, it behooves the woman to keep it according to the family's relative place in society by personal supervision or personal work as is necessary in the great majority of cases.

In what proportion she is called upon to contribute to the house work is determined by her husband's earnings or income, the spending of which is entrusted to her for the common welfare.

This work may range from management or simply orders given to a staff of well trained servants, to the actual keeping



in good order of all implements and facilities required for the use of all members of the household.

The manner in which the woman carries out her household duties, be they orders or actual work, bears the mark of her personal refinement.

The refinement of the poorest woman is found in the cleanliness of herself and children and in the tidiness of her house and clothes. Higher refinement is shown in the more appetizing way of preparing and presenting food. With the middle class, better quality in house implements and in clothing material is obtained. Details of elegance begin to appear in the home, the clothes and the finery of personal attire. With the upper class quality and good taste must be found in all things,—be they expensive or of moderate price.

The woman's refinement is the main factor in the ascending process of the classes. Cleanliness, tidiness, comfort, elegance in the home and clothing,—in other words home environment and personal appearance,—are the results of the woman's care and have a decidedly elevating effect upon the mind and manners of the people, especially upon the character of children. The woman of refinement teaches the latter how to use, without spoiling them, the more elegant and better things, and cultivates their esthetic sense.

According to the family's income, the household furniture is more or less commodious, and outside help is more or less called upon, but invariably there remains a certain amount of work to be done by the wife to keep the household in an attractive style. Furthermore, it is the actual work of the woman that enables the family to afford some luxury which gives satisfaction in the use of things. For instance, boiled potatoes are coarse and common food, but if they are mashed with milk and butter and browned in the oven they become a delicious dish, and are a luxury for the poor. A sweatshop fabricated shirt, soon ripped and out of shape, is a plain utility, but a hand made shirt of fine linen or silk trimmed



with a bit of lace is a luxury. So also blouses and handkerchiefs can be embroidered and made luxuries for the middle class.

It is the possession of such luxuries that gives enjoyment to everyday life, and they remain luxuries only so long as they exceed one's capacity to obtain them without privation or effort. Luxury calls for a corresponding amount of sacrifice, be it in small objects such as a dress, a fur, a ring, or in expensive things like a 60 HP automobile, a sea-going yacht. If these can be acquired without effort out of the family income, they cease to be luxuries and, as a matter of fact, are simply utilities.

Luxuries are an external sign of eagerness for better welfare, and really improve the condition of the people when acquired in a way not detrimental to the household necessities or the future income.

Whatever may be the financial standing of the family, it is the woman's household management and her work that make the enjoyment of luxuries possible. It is the woman's wise domestic economy and industry that preserve the family budget.

The refinement of the woman affects her ability to perform certain tasks, because the latter would strain beyond limits her more delicate constitution, diminish her dexterity in higher handicraft or spoil her favorable appearance.

The more refined a woman is the less she is able to do gross work. Light house-keeping is gross work for a woman of the upper class, just as house cleaning is gross work for a woman of the middle class, although a woman of the lower class considers it ordinary work.

Generally woman's work becomes easier as you ascend the social ladder, for the reason that furniture and clothes are better finished and made of better material. The poor's white board table demands a scouring, the oak-board table a washing, but the polished mahogany needs no other care than dusting

with a soft cloth. Thus house-work, which would be hard and trying to a middle class woman if she were put in the lower class surroundings, is automatically adapted to the woman's strength and ability.

The economic results of the woman's work have to be considered from different viewpoints as domestic economy for the home woman, and political economy for the outside worker.

When the wife and daughter are working outside of the home, they have no time left to prepare a decent meal nor to repair and put to new use clothes that have been worn, causing waste of foodstuff and clothing materials. The working wife has to eat "left-overs" or go to the restaurant, she is compelled to wear shabby clothes, or to buy new ones. By making and repairing the simpler articles of her own wearing apparel and that of her children, the home-wife is able to have better materials, better make, and fineries which will last longer than by buying ready-made sweatshop garments. The sums saved by such activities permit either a better living standard for the family or the saving of a certain part of the husband's earnings.

By a logical sequence, the woman who works outside the home, whether married or unmarried, has for the maintenance of herself, and eventually that of her family, to rely for food upon the delicatessen shop and for wearing apparel upon the "98 cent ready to wear" fineries, which because of current business methods are fabricated hastily of poor, but showy material and do not outlast two or three rough-handlings by the launderer.

Food, unsavory and lacking in nourishment, with flashy clothes, absorb the greatest part, if not all, of what the average girl is able to earn. Very few girls, and only those living at home with their parents are, in favorable circumstances, able to save a few dollars.

As the number of girls and women doing work outside the home increases, the demand of the factories and sweatshops



for cheap labor grows in order to supply the new needs created by the abandonment of industry in the home.

The schools in the United States send out every year into the business world hundreds of thousands of young men and girls, with more or less clerical, literary or business training, seeking positions ranging from book-keeper or stenographer to junior lawyer and engineer, who after a few years experience, command salaries averaging from 20 to 40 dollars a week. These salaries enable the worker to provide for his own needs in a fairly decent way, according to his social position, but when the time comes to create a family, the difficulty is to make two live on the salary of one, without sensibly lowering their standard of living.

The question presents itself as follows: Will both of them keep up their work, be married in name only without the sacred advantages of true home-making, and adventure the happiness of their lives on the stormy seas of equivocal situations, thus risking estrangement in order to keep up appearances? Or will the wife stay at home, and perform home duties for which she has not been properly trained, consequently living in discomfort and petty quarrels, and raising a family in mediocrity and want?

This dilemma arises, on the one hand, from the cost of living connected with the greater amount of money in circulation, brought about by the increased number of salaried people; and, on the other hand, from the low scale of wages paid because of the greater number of workers available.

When there are more workers used than actual production needs, the extra wage earners become a burden to the economic condition of the country, causing a uselessly increased cost of production which has its counter-balance in a still greater increase in prices to the consumer.

To what an extent this has become a public danger can be realized when we consider the number of wage earners in this country. The "Vocational Summary," published by the Fed-



eral Board for Vocational Education, says in its issue of October, 1920: "The 1910 census reported 8,075,772 women wage earners in the United States; to-day 12,000,000 is a conservative estimate of employed women. Probably the 1920 census will show that fully one-third of all persons in the country who are gainfully employed are women."

As in normal conditions a man earns sufficiently to provide for the needs of his family, the above figures mean that the normal cost of living is increased one-third by the extensive employment of women in salaried positions.

The excess of wage-earners over the number of workers needed for actual production is paid by raising the price of the material utilities produced.

In a community of 100 million men, women and children, the adult population is about 60 million, and the adult male population 35 million. The productive capacity of these 35 million men is amply sufficient to furnish all the material and intellectual needs of the whole population.

But if the country's economic system has to pay wages to 12 million more workers for an equal volume of utilities the unavoidable consequence is that the price of the actual product will be raised proportionately, or about one-third.

The unmarried individual does not suffer and often benefits by the rise in the cost of living, because he receives a corresponding increase in wages; but the family bread winner loses, because, while his wages have been raised as a single worker, the increase in the cost of necessities to him is multiplied by as many times as he has people dependent upon him.

Therefore, to provide for the needs of the family, a greater number of people have to do outside work, thus making still more serious the unsound economic situation.

The actual amount of production (not the fictitious price of it,) represents the available resources of the country. All expenditures that are not required for actual production, are overhead expenses, directly increasing the cost of production. In

this category are expenditures of the Administration, banking profits, benefits from speculation, salaries to unnecessary workers and other unproductive business expenses.

These overhead expenses, which affect little the individual worker, are the burden of the family head,—thus leading to more numerous childless marriages and imperiling the rearing of new healthy generations.

The little girl who receives 6 dollars a week to help the saleslady in the fashion shop, the 7,000 dollar woman-judge and the well paid female "sinecurist," contribute proportionately in disturbing the economic equilibrium of the country, either by unnecessary intervention in the production and distribution of goods, or by benefitting, as individuals, of legitimate business profits or salaried positions, which could maintain a whole family.

By increasing unnecessarily the cost of production of a given amount of needed goods, or diverting to selfish individuals legitimate benefits and salaries which should go to men having family responsibilities, the woman in business or administration increases the burden of married men and real wives and mothers. She ruins the economic equilibrium of the country and is inimical to the social order and to national progress.

The industry of the home-woman, in such manner as is appropriate to her class, is the only solution of this problem. Firstly, it enables the woman to provide properly for the family's needs within the earnings of her husband,—secondly, it takes or keeps out of salaried positions a great number of women, thus improving the economic condition of the wage-earners.

Reduce the number of wage-earners and you reduce, correspondingly, the money inflation. The excess of available labor being lessened, you obtain a proportionate increase in wages.



Confining the woman to her home duties would diminish to a great extent the volume of the business of the nation: It would close tens of thousands of fashion shops and women's clothing stores, thousands of restaurants, lunch and tea rooms, and delicatessen stores, of which the keepers, owners, salesmen and clerks would have to do some work really productive, thus contributing to the national prosperity.

Most of these exploiting business concerns sell to the working girls wearing apparel at two or three times its value, for the supposed advantage of allowing instalment payments for goods which, nevertheless, they deliver only when the last payment is made.

This method enriches a few thousand men, but enslaves millions of girls in the United States. The money circulating in these concerns does not add to the national wealth, because it does not correspond to any actual asset. The closing of business houses that just do "business" and do not produce is no loss to the country. On the contrary, it helps to establish the national economic situation on a sane and conservative foundation.

Furthermore, as the salaried woman goes on working in offices, shops and factories, her efficiency as a home-woman diminishes. Even the girl who passes from school to business or to college has never had her aptitude for woman's work awakened or exerted, and is delivered to squandering and wastefulness in the home-management when she marries, deficiencies which result in financial difficulties in the maintenance of the home and in family misunderstandings.

At a recent international meeting of women-doctors in New York City, during the loose discussions which, according to the New York Tribune, bewildered the women from abroad, some interesting facts were presented, although wrongly commented upon for feministic purposes. We note, that Dr. Charlotte Perkins Gilman, advocating some devices to relieve



women from home work to enable them to work outside, based a demand for trained assistants to care for babies and young children on the ignorance of the mothers. Dr. Hale, in one of her speeches, said: "Women should have more proper physical development than men. They need it more. Girls should be trained for maternity as a runner is trained for a race."

In other words, these women-doctors recognize that knowledge and training is necessary to the woman,—that a marriage license is not enough to make a wife and mother out of a stenographer,—that woman needs a special education in her different stages of development and in all her activities.

The destiny of the girl is not to be a money earning machine. If you wish to know what men want her to be, ask the fathers and they will tell you that they want their daughters to be worthy wives and mothers. Ask the young men and they will tell you that they have a right to young, beautiful, healthy and intelligent girls for wives. Manufacturers may need shop girls, department stores sales-girls, and business men stenographers, but a man needs for a wife, a maiden, who will be able to bear him strong children and help him through life in good or bad fortune.

Such a woman he needs, and he has right to her because she is the only means by which he himself can reach the full development of his personality and accomplish his destiny in life. It is his right to have such a wife, because it is the natural course of nature and a necessity in his pursuit of happiness, against which no social distortion or business interest can prevail.

Woman's work outside of home hampers the man in the accomplishment of his duties. It degrades the woman and makes her inefficient for her calling in life. Economically, it deprives the family unit of fair earnings and raises unnecessarily the cost of living, thus adding to the burden of wives and mothers.

Woman's work outside of home builds the prosperity of a few business men upon the enslaved and broken lives of millions of girls and women. It is socially unsound,—and a crime in a country possessing sufficient resources to give every man ample wages for keeping his wife and daughters in such conditions as to give them, unrestricted, the satisfaction of living a woman's life.

## PART VI.

## WOMANHOOD AND CIVILIZATION.

## CHAPTER I.

## The Higher Woman.

In the foregoing chapters we have seen what the woman is by decree of nature and the place which is her's in society. We have to consider now what the woman has to be, and can be, in our present state of civilization.

The higher woman cannot be the woman who enjoys only partial womanhood, neither can it be the woman who has not benefitted by the general progress of humanity. The two elements of natural functions and human progress have to be combined in order to evolve the higher woman.

Human progress or civilization is like ornaments and labor-saving devices which an architect uses in the building of a house. The ornaments are for the purpose of pleasing the aesthetic sense of the dweller and the passer-by, the labor-saving devices intend to add to the comfort of the occupants.

Exaggerating ornaments and conveniences is a greater barbarity than ignoring them. If, in order to have the house resemble a gothic cathedral the architect plans rooms without light, if, in order to give every one of the dwellers a private bath room, he cramps all of them into one bed-room; if he manages to furnish the kitchen with complicated appliances which take more of the cook's time to keep in order and operate than would old fashioned implements, then, this architect, no matter how pure his gothic conception may be, no matter how



convenient it is for everyone to have his own bath-room, no matter how cleverly constructed are the kitchen utensils,—this architect, it will be conceded, has utterly failed in his main purpose in building the house, because he subordinated the essential to the accessory, the utility to the pleasure. He extended a part of the whole beyond its proper limits, and made the care of the tools waste the time needed for production.

The house has in the first place to be a place to live in, just as the woman has firstly to be a woman. Her womanhood must not be adapted to the conditions of civilization, but the improvements of civilization must be adapted to her womanhood. Her nature must prevail over her environment; her entity is the purpose of the builder; her femininity is the foundation on which civilization can build the higher woman.

The improvements of civilization affect the woman in every constitutive part of her organism and influence all her activities.

Physically, better protection from inclement climates, lesser exertion of her muscular strength and easier ways of living, make her more delicate in build and more refined in features.

The improvements of civilization are intended to diminish or correct imperfections by proper treatment,—not to hide defects with artificial contrivances such as powdering a sallow complexion, dyeing the hair or wearing wigs. These are ornamental barbarities closely related to the tattooing and the ring in the nose of the savages.

Improvements of civilization are, for instance, hygiene and dietetics, the purposes of which are to preserve the body in a healthy and fit condition by facilitating the proper functions of every organ. In the matter of clothes, the improvements of civilization consist in adapting to the personality of each woman the color and material of her garments, as well as their style.

The mental characteristics of mankind have not changed since the actions of men have been recorded in history or legend.

So far as the process of feeling is concerned, men of this time love, hate and lie for the same motives as those who lived several thousand years ago: their feelings are the same; and so also are those of contemporary men of widely different degrees of civilizations. But that which has changed under the influence of civilization is the manner of expressing these feelings by words and actions.

For instance, cruelty or pleasure taken in the suffering of a fellow being, which people consider generally as an instinct of the primitive man, is a perversion of human nature resulting from hate, anger or fear grown into habits.

The same causes which in past ages brought about habitual hate, anger or fear, with their consequence of cruelty, are still in our days determinative in originating cruelty, but according to the trend of contemporaneous civilization cruelty takes different forms and expressions.

In remote days, just as in some modern but barbarous civilizations, hate and anger led to fights, injuries and deaths. In earlier days vindictiveness appeared in the forms of execution and torture. Nowadays hate and anger still aim at destruction, but because of the greater delicacy of the human physical constitution, they tend more to hurt the enemy mentally than bodily. Gentlemen do not fight any more except with words, and often a word or even a single glance inflicts greater injury than a physical blow.

Public condemnation in our time uses less capital penalty and there is a strong tendency for its suppression. We judge segregation from human society and public condemnation as sufficient chastisements for the condemned man. And also the hated man of today suffers as much mentally from his enemy's verbal action, and the condemned one from his confinement, as the man of earlier times from corporal punishment.

These different expressions of hate and anger result from our softening ambient civilization, or Christianity, just as the cruel entertainments of the Coliseum and the barbarous



treatment of the slaves resulted from the worship of the Roman people for war-like brute force,—just as the politeness and licentiousness of the ancient Greeks resulted from their worship for external form.

Woman has always felt more intensely than man these influences of civilization, because of her natural delicacy of constitution, which caused her to be worse than the men in Rome, and often better than man in Christendom. You have to go deep into the lower classes to find women who fight, scratch and pull one another's hair, and you go almost as far down the scale to find those who make their feelings known through insulting words and quarreling. Gradually as you ascend the ladder of refinement you will come upon the woman who expresses her antipathy in veiled words, to find finally the higher civilized woman who makes her attack under the guise of a compliment.

Grief, in olden days, was expressed by tearing one's garments, pulling the hair and covering one's head with ashes. More refined sensitiveness displays its sorrow in less spectacular ways, less affecting the senses and more directed to the mind.

In a similar way kind feelings, and also joy and satisfaction, are expressed with less outward manifestations. Favors are granted and services rendered with less ostentation. Help is tendered with the greatest discretion in the higher civilizations.

The ancient Belgians were accustomed when kinsmen or friendly tribes visited them to start festivities, ending only when the provisions of the host had been exhausted and his wealth spent, and this was the moment for host and guests to go and visit some other relatives or friends. Nowadays, although there remains a room called the Guest Room, which generally is the best in the house, the host limits his welcome to his resources and the guest takes care not to inconvenience the people he visits.

The Scriptures tell us that Solomon danced before the Arch,



but under the restraining influence of civilization, we did not see President Wilson deporting himself in the same fashion when bringing back from Europe the League of Nations Covenant.

The farmer's wife will assume a patronizing air of commiseration when she gives a cripple a piece of bread, saying that she has buttered it, while the woman of refinement will be quite chummy when visiting poor and sick people.

Civilization does not change the nature of man or woman, but smoothes out the external expression of their natural impulses.

Civilization affects also the intellect of man,—not that the process of thinking ever was different,—reflection, analysis and synthesis having always been the fundamental agencies in the search for truth for the first man as well as for Aristotle and the modern thinker.

The school child solving a problem of arithmetic uses the same intellectual methods as Newton did in finding the law of gravitation and Leverrier in discovering an unknown planet by calculation. With training, a high-school girl works out geometrical problems which were the secret science of the Egyptian priests of the Pharaohs' times.

These facts do not indicate that intelligence is a more or less recent acquisition of man, but it shows that the improvements of civilization have given to the intellectual powers of the modern individual more exercise and, consequently, man has constructed path-ways of habits facilitating reflection.

Thus civilization, although causing no change in the nature of intelligence and its faculties, makes easy the path of intellectual work, and because of the facility of its use, higher civilized people apply it more frequently and more freely than the backward man, and are less prone than the latter to ground their beliefs upon the unverified statement of some authority. The higher man wants to understand by himself,—he does not take as granted Mr. So-and-so's opinion on the subject. The higher

degree of intellectuality is to conceive clear and accurate ideas of facts,—co-ordinate and compare them properly,—and draw from this comparison the right conclusion.

The improvement of her faculties realize the higher woman. But the higher woman is not the woman who has improved to a high degree only one of her faculties, as the show-girl her appearance, the athletic girl her muscular strength, the philosopher her intellectual alertness. Such women have progressed but partially. But the woman of whom all the faculties, in every station of her development, have benefited by the improvements of civilization, and who has applied these improvements to her activities, is the higher woman.

The show-girl is like a house built for the pleasure of the passer-by; the athletic girl is a circus number; the philosopher a scientist;—but none of these is a complete woman unless all her other potentialities have been developed to a normal realization.

It is no achievement for a doctor to be a good fiddler if he is ignorant of diagnosis. It is of little benefit to an architect to be well versed in entomology, if he is a poor draftsman. It is no qualification for an army officer to be a good dancer if he has no understanding of tactics. All these men need first to be fit for their walks in life, and then they may fiddle, collect butterflies, and dance in their spare time. So the woman also must first be a woman; she must be fit for a woman's life, using her spare time only in the pursuit of foreign achievements.

The position a woman may hold in the fields of science, finance or administration is in no way connected with her womanhood, and in most instances she obtains her success in such endeavors only by ignoring her womanhood.

It has been often remarked in the survey of events that "history repeats itself," and the same may be said of humanity and civilization. The newborn child is raw material of mankind,—in body, gracefully clumsy, stronger than skilful,—and



it manifests its sensations and sentiments in uncontrolled ways. It is a retrogression to the primitive man, with frailer constitution and finer features, and also with hereditary ailments according to the health of the parents.

Just as nations acquire civilization by degrees varying with their stage of development, so also does the refinement of civilization materialize itself progressively in the girl in proportion to her advance toward the completion of her being.

It has been demonstrated before that maidenhood is a state of preparation that is beneficial to the girl only so long as she is not completely formed; and we may add that this is true not only for her bodily organs but of her mentality and her intellectuality as well.

Remembering that civilization does not change the nature of the human being, but refines it, and that the preservation in the girl of her woman's faculties is the first requirement of her natural laws, we are led to the conclusion that the woman's faculties, as they normally appear, must be trained in the ways of refinement.

Hygienic cares, while an infant, develop in the girl a greater sensibility to cleanliness,—proper diet, normal rest and clothes appropriate to the season preserve her health,—so that when she grows up to the age when she begins to attend to her own personal needs she has acquired habits improving her appearance naturally and guarding her health. Then she does not feel the need of using such barbarities as rouge, powder and false hair. Fair complexion and round checks result from a healthy condition, and fine and wavy hair from constant attention.

According to her health and temperament, a little girl spends her energy in more or less violent activities, but her early training in cleanliness will prevent her from acting in ways to soil herself, stain her clothes or ruin her dolls. From this peculiar sensitiveness it comes that refined women are able to wear and use dainty clothes with ease and elegance until worn out, while a factory girl or a farmer's daughter feels clumsy in her fashion-



able raiments which soon assume a miserable and shabby appearance.

The infant-girl's mentality, also a retrogression to the primitive type, is under the influence of temperament and conditions of health. It must be civilized in order that the girl may grow up into higher womanhood, for, as was said before, civilization which does not change mentality itself or the process of mental faculties, modifies the outward expression of sentiments,—the latter being instinctive and often unconscious reactions.

Sentimental reactions are always accompanied by more or less strong and extended movements of organs and blood, which by their frequency and strength create physiological paths of habit which are all beneficial when the sentiments are good, all detrimental when they are bad.

The only factor that can bring about some changes in the manifestation of intimate feelings is suggestion, either by example, word or experience. The little bundle of instinctive reactions that the very young girl is, must, as her faculties develop, pass through different periods of civilization in order to reach ultimately the perfection of the higher woman.

Sensations are at the base of the child's mentality, just as they are predominant in the primitive periods of civilization. Therefore, in earlier days the practice of corporal punishment for offenses, and nowadays intimation of approval or condemnation of the child's actions by various expressions of the face and sounds of the voice.

Sensations can be cultivated in the child, and the free play of agreeable sensations and removal of unpleasant things are the first initiation of the child to a higher standard of mankind, as they open the physiological paths of habit toward a pleasant temper.

Sentiments come next, as sympathy and antipathy, confidence and distrust, modesty and aggressiveness, joy and sorrow,—and the tendency toward them can be strengthened or

lessened by giving motives or removing causes for their exercise, so that sympathy, confidence, modesty and joy exteriorize more freely, while the other sentiments, although deeply felt, lack the pathways of habit that would make their expression offensive.

The suggestion of example is all-powerful with the child in connection with such feelings, for the child will imitate and often exaggerate the movements of the face and gesture of people it meets. Proper companionship is thus essential to the higher woman in the bud. This age of the child corresponds to the age of customs in the progress of the nations toward civilization.

Following the age of habit comes that of faith. The teaching by authority should not lead the girl to beliefs antagonistic to her nature, such as feminist theories, of which experience of life will show the fallacy, and very often when it is too late to remedy their actually disastrous effects. For these theories do not give the girl a different mind, they only sophisticate the girl, making her ascent to puberty a painful struggle, ending either in incapacity for loving at the time it is most beneficial, or in complete reaction toward vicious license.

After the age of faith, in children and nations, comes the philosophical age, which results in chaos and unrest if child or nation has been misled during previous periods of life. When the young girl starts to think for herself, her philosophical age has begun.

A survey of the women's activities and behavior shows that the greatest need of the modern girl is intellectual refinement. The imperfect knowledge of a few rudiments of sciences and languages, and a narrow minded special training in money-making studies such as law, medicine or teaching, make her an easy victim of erroneous theories and sophisms, because these studies, instead of exercising judgment, are dogmatic impositions upon memory, with the purpose of enabling the student to



perform a specific task. As a factory girl has her hands trained to feed a machine-tool,—as a stenographer is habituated to take dictations, so school-girls are trained to solve problems of mathematics, to translate a Latin or Spanish text,—so the law student learns the procedure for divorce cases, so the medical student memorizes symptoms of diseases and the corresponding medicine and treatment to be given.

With knowledge of the intricacies of law and even with real discernment in confusing symptoms, most of the women lawyers and doctors are ignorant of their own selves and of their function in society. They are unable with all their technical training to understand and co-ordinate the significance of the various manifestations of their entity.

The maiden who is to become the higher woman needs intellectual refinement, which means that her intellect must be exercised to understand clearly and solve all problems arising in her natural life as maiden, wife and mother. A girl-doctor, lawyer or stenographer is like a doctor who fiddles, an architect who collects insects, an officer who dances, while the patient gets worse, while the contractor cheats, while the orderlies wait for orders,—they are girls missing their mission on earth.

The higher woman is the embodiment of the civilization of a nation. Such a woman concentrates the physical, mental and intellectual refinement which it is her mission to preserve and transmit from generation to generation.

She is the maiden whose modesty has preserved her from perverse curiosity, whose appearance has acquired all the loveliness of which the woman's body is susceptible, whose sensitiveness reacts freely, whose sentiments are expressed in a lady-like way. She is the maiden who awaits the coming of the selected mate, with all the treasures of potential love and faith; she is the maiden who heeds the calling of her nature.

She is the wife whose modesty has evolved in self-respect,—she is the wife who receives with joy and satisfaction the attentions of her husband,—who identifies herself with the



family unit,—who understands her husband and eventually corrects his imperfections. She is the wife who relinquishes selfishness and the pettiness of spite and envy. She is the wife who influences her husband by woman's ways,—faith, love and respect. She is the woman who brings into play all the refinement of civilization to make her womanly career,—the only possible career for a woman—a success.

She is the prospective mother who takes proper care to bear healthy and strong children. She is the mother who performs fastidiously the duties of her state,—who prides herself in healthy and beautiful children,—who breeds in her girls unsophisticated modesty and in her boys responsible manhood. She is the mother who inures her children to habits of refinement.

These are the HIGHER WOMEN,—the woman who assumes other functions fails in her mission and is but a perverted product of abnormal environments.

## CHAPTER II.

**The Education of the Girl.**

It is the imprescriptible right of each and every man to obtain as his bride, a maiden,—beautiful and healthy, intelligent and modest,—one who will be a real wife to him, because such a wife is the fundamental element in the attainment of his happiness. That right supersedes any need that private interests or public organizations may have for human labor. The institutions of the country owe him, as a duty, facilitation of the exercise of this right by all means at their disposal.

The foremost institution to be considered in connection with this right of man is the public school for girls.

When public officials assumed the right to take away from the mothers the education of their daughters, they builded big monumental schools, published innumerable syllabi on Manners and Conduct in Life, on Ethics, English, Geography, Penmanship, Physiography, Mathematics, Latin, Greek, Biology, Botany, Zoology, Chemistry and Physics. They organized high-school clubs for everything: Alumnae Associations, Arista Leagues, Vigilantes, Debating Clubs, even a *Senatus Populusque Romanus*, a Hellenic Club, a Science Club, a Mathematics Club, a School Art League, a Poster Club, a Sketch Club, a Modern History Club, a Scribes Club, a *Cercle Francais*, an Italian Society, a *Deutsche Verein*, a Social Welfare Club, an Orchestra Glee Club, a High School Republic and other groups which were designed to make of these young girls perfect little fools in school time and preposterous club women in later years.

They drew elaborate and intricate rules for every move in the school-house. They continued the over-shadowing of the school in the home by home-work, and they directed the pupils to the slavery of wage-earning through vocational committees.

The general courses in the high-schools ignore entirely all woman arts, and the so-called "home-craft" course has in its first year only 4 periods devoted to home-craft out of 26,—in its second year, 9 out of 29,—in its third year, 15 out of 26 and in its fourth year, 6 out of 31.

It may thus be safely asserted that when a girl of 18 leaves high school, she has received a smattering of every science on earth not connected with her womanhood, and that she has besides been trained into habits directly opposed to her home-making career.

She has been kept away from home most of the day and has been broken in for physical immobility, interrupted only by two or three minutes of gymnastics and two periods of physical training a week. Her mind wearied by an indigestible accumulation of uninteresting studies, is tired of thinking and her body has lost its graceful suppleness. She has acquired shaky and uncontrolled gestures which rob her of her versatile activity. She finds ease and comfort in a sitting or reclining position only, thence the often well founded charge of laziness against women who do not have to be self-supporting. These conditions adapt the girl to activities impairing her natural development.

The overtask imposed upon the school-girl's nervous system keeps her in a perpetual state of nervousness and unrest. Her sensibilities crave for excitement and distraction, and her moments of quietness come only from exhaustion of nerve force.

The constant call of the brain for reconstructive blood deprives the rest of her organism of recuperative material, this at the time of growing when it is most needed. Such waste of energy prepares her for a physical and mental collapse when she marries, as she will lack reserve forces, which she needs to perform her natural functions of wife and mother, or she will be doomed to a life-long dragging of poor health especially aggravated by money-making drudgery.



No reports of principals or statements of woman's clubs need be read to convince you of the truth of this assertion. Just go and see the girls come out of high-schools and colleges after school hours, and you will wonder what kind of womanhood can grow from this emaciated and sallow complexioned humanity. You will not see plump and rosy cheeked young girls, but nervous wrecks or specimens of lymphatic fatness.

School education, which should aim at facilitating the natural development of the human being, seems to have the purpose of defeating the course of nature. The education of the girl, which should make her fit in the highest degree to be A REAL WIFE OF MAN, turns her out with a crippled woman's mind and body. It prepares the girl FOR AN EMERGENCY: "SELF-SUPPORT," and hampers her FOR HER DESTINIES: WIFEHOOD AND MOTHERHOOD.

Schools nowadays are wholesale factories of office, shop and store girls, which dump upon the market millions of misfits for one choice product that they may occasionally produce.

This misfitting of girls is a monstrous and endless process, infertile in itself. These counterfeiting machines must permanently be fed with the raw material of normal little girls, marked for the sacrifice since they were born.

It parallels the pagan abomination so vividly described by Flaubert in "Salambo." The Carthaginians, besieged in their city by the revolted Mercenaries, decided to offer to Moloch a great human holocaust, praying the god to save the city; and they threw into the brazen body of the idol, heated red hot, great numbers of boys, alive, gagged and bound, and vociferated: "These are not men, but oxen" and the multitude around repeated: "Oxen! Oxen!"

The priests of Moloch in their sadic fanaticism burned little boys alive, so that it would rain, and parents, crazed at the sight of this atrocity, voluntarily offered children which the priests had not taken.

The modern Moloch, business, is not satisfied with taking the boys and delivering them to the burning god of war. It wants also the little girls to be sacrificed on its altar. And even as in Carthage, some fathers and mothers in another frenzy of fanaticism give their daughters to the sacrificator, not that rain may save the city, but to implore the new idol to drop a few of the dollars that the ruination of millions of girls' and men's lives will bring to the temple.

It is outside the scope of this work to investigate the cause of this collective madness, and brand the culprits for the wholesale sacrifice of youth,—but let us remark that all newspapers eulogize the social offense and that all welfare and public institutions have made of such misdeeds their object.

The woman, by becoming a mother, graduates as an educator. Instinctively the mother trains the awakening senses of her baby. She teaches it to walk and to talk, and later on she coaches her little girl, with her heart and soul and by her precept and example, to become a woman. This, no school teaching can accomplish.

Often the school-teachers declare with emphasis that the mothers should help the teachers. This is a misconception, for it is the mother who brings up her daughters, and it is the education she imparts that should be complemented and concurred in at the school.

School teaching must respect woman's nature, help the girl in the harmonious development of her faculties and train her in refined activities.

In the earlier years of childhood, physiological functions are virtually the same for boys and girls, so that similar schooling for both does not offer much danger. But when the girl reaches the age of ten or twelve years, special functions require, for her, special conditions. Periods of study should be accommodated in such a way as will leave the girl free to exercise her proclivities for versatile action in manual as well as in intellectual activities.



The attractiveness of the woman is coupled with her state of health, for any young girl can be attractive, even beautiful, if properly cared for. This involves the practice of hygiene and dietetics, combined with special care of the hair, skin, teeth, nails and clothing in general.

Technical instruction in these sciences and cares, and practical demonstrations of them pertain to the school as an adjunct to the home education. These sciences are preliminaries to the woman's functions as wife and mother; they secure for the girl a healthy condition, and enable her later to intelligently make a proper choice of food and clothing for all the members of the family unit.

For this purpose, a girl needs to be able to judge of the qualities of foodstuffs. She needs to know their nutritive value and how to prepare them appetizingly. She needs to understand the wearing apparel from shoe to bonnet. She must be an expert in clothing materials, and in the make of at least the simpler garments for herself and, later on when married, for her children. Refinement in the latter particular activities of the woman, will be marked by a dish cooked to the point, be it elaborate or plain food, and by a garment rightly fitting and elegantly cut.

The training of the girl for personal hygiene will enable her to better understand and learn the special care of children. In older days girls learned in a practical way all they needed to know about children, because the family was more numerous, and because young married couples kept in close contact with their parents and sisters. The younger sister, the cousin and the niece, not having their time taken up by money-making activities, followed a course in motherhood by helping to care for the newborn baby of close relatives. But social conditions nowadays have been so distorted that young girls no longer have the same opportunity for such training in the present small and widely separated families, clustered in minute lodgings. Thus the school has to complement the home by



technical training in the class-room and practical training in the orphanage and maternity hospital.

The girl having to become the educator of her children's mentality, and the moral support of her husband, needs a proper course in psychology, not a breaking in discipline as it usually is practiced. There is nothing wrong, nor anything good, in having the girls march out of the school militarily, stand at attention or keep silent in the class-room; for these are controlled movements and not a training to higher sentimentality. They are nothing but exercises in discipline, good for soldiers in whom automatism is a highly considered quality, but they are in no sense connected with woman's ethics. These military rules may be useful at present in the girls' schools because of their wrong organization, but would be useless if the girls were educated as girls and not like boys.

The observance of an imposed rule does not train in morality; it is simply a showing of conventionality, which either cramps the girl's life or against which she revolts, falling into the other extreme of extravagance and impropriety.

To cultivate the morality of the human being, the sense of duty must be awakened, not the habit of obedience created. Morality is prompted by conscience and conscience is enlightened by knowledge.

In order to inure the girl to follow her better sentiments, she needs to know herself as a woman. She needs to know the requirements of her nature and the inherent punishment that violation of her natural laws inevitably brings. Of this, the girl possesses an instinctive knowledge, but social conditions, with the pernicious example of successful wrongdoers, divert her from sane thinking to a chaos of conflicting principles, intuitions and expedients.

The girl needs to be able to analyse the motives and results of the actions of other people, and appraise their moral value, no matter what the social standing of these people may be; and she

will be able to do it if care has been taken to properly educate her mentality.

From the opinion the human being has of his own nature come his personal sentiments, and from the opinion he has of other people's motives come his feelings toward them.

Knowledge of the ethical value of human conduct is necessary to render an equitable judgment and form a sure opinion.

Ethics, embodied in principles, are founded upon the welfare of the individual, and can be summarized in a few words: All actions tending toward the accomplishment of man's natural laws are right, provided they do not harm another being who is entitled to similar rights,—and all actions which hamper the accomplishment of these laws are wrong.

From the opinion which the woman has of her own nature come her personal sentiments. Thus it is obvious that she must be shown that the nobleness of womanhood lies in the accomplishment of her natural calling, which, as you remember, has its foundation in modesty, passiveness, exclusiveness and permanency,—that her sensitiveness is a needed protection against aggressiveness of man, who values the woman only in proportion to the respect she commands of him,—that the degradation of the woman comes from intercourse with men for the simple purpose of enjoyment or other material advantages, and has its counterpart in the innermost contempt the man feels for the woman who forgets her moral laws for his satisfaction.

Knowledge of these facts foster self-respect in the woman, and evidence of her personal qualities gives her pride for her achievements.

By the enlightened judgment of her woman's conscience, the girl is able to find what is wrong in the examples that life brings to her attention. She will pity the woman of deficient mentality and strengthen herself in the habit of sane life.

By a process of mental education similar to that by which the woman evolves from modesty to self-respect, the child and the growing girl train their mentality to replace an obscure and



hasty impression by a just appreciation of actions affecting their personality. Obscure and hasty impressions give vent to uncontrolled expressions of sentiments,—these the girl needs for self-defense during her early years, but they would cause her endless trouble later on, when she has to face the real problems of life.

In order to enlighten her mentality the girl must learn to find the inner motives for the actions of other people and to understand their mentality. The girl must be trained to judge actions as they are intended, and not as they result. This will enable the girl to befriend the good and avoid the bad, if they are strangers. Such enlightenment of conscience will enable the girl to judge the moral value of her own actions and lead her away from grudge, malice and revenge to a general betterment of herself.

She will benefit still more by this general training when she becomes a home-maker. She will be able to avoid misunderstandings which, when repeated degenerate into estrangement, and to give her husband all the moral support he needs, either in success or in failure.

This same enlightenment of mentality will endow the mother with the proper means to train her boys to real manhood and her girls to refined womanhood, instead of making of them young animals bent upon the immediate satisfaction of their whims and desires by easy and often unfair ways. The mother cannot instil into their minds the spirit of duty if her own consciousness is encompassed with meanness and spite. She cannot take proper care of her husband and children if she considers as personal offenses the inconvenience they may cause her.

Just as it was the case for the physical education of the girl, her mental education must be progressive from babyhood to womanhood, starting at home and complemented by the school, until there is the realization in her of superior womanhood.



The rules for conduct that the study of psychology discloses are similar to the principles which Religion edicts; and Religion should be taught to the girl concurrently with psychology, for it is the WILL OF GOD that created the human being as it is, that organized the woman in dependency to man, that co-ordinated and combined the relative positions, rights and duties of man and woman for the happiness of both. Psychology is the human knowledge of the Soul,—Religion is its Divine Revelation. Psychology gives the human reasons for abiding the teachings of the Decalogue.

It is the province of intelligence to understand, to judge and to reason, and it is the benefit of civilization to use man's intellectual activities most extensively in all instances,—thus the girl must have her intelligence trained for self-thinking.

The process of thinking being the same in man as in woman, the difference in intellectual education between boy and girl should be in the subjects proposed for their understandings. These subjects should be those which are the most useful in the accomplishment of their destiny.

The intellectual training of the girl must have, for its first and main object, her womanhood. So besides language and calculation, which are the elementary vehicles of learning, she should understand perfectly hygiene and dietetics with their foundation of anatomy, physiology and physiologic-chemistry, so as to know the proper care of children and adults.

She must know these sciences, not as memorized lessons, but as practical matters of everyday use, as an accountant knows accounting, as an architect knows the strength and properties of the materials he chooses for a building,—because she is bound to apply them during her whole life.

The girl must be thoroughly conversant with the elements of psychology, for she is the main hinge of civilization which works through the mentality of the people.

She must be taught the origin of sentiments, their value and

their natural succession, their relation with human conscience and will, because she is the born educator of mankind.

Because she is a creature of grace and loveliness, because she is by decree of nature the home-maker, the woman's esthetic sense and her love for the beautiful must be cultivated in their most varied objects,—from dress and house-furniture to arts and literature. The understanding of the beauty of form and expression in a statue, of the purity of style in literature, of the consistency of action in a play and of the truth of its characters, provokes the esthetic pleasure and refines the taste in the choice of entertainments and relaxations. This culture will replace the nervous giggle and the sly wink of the little girls by a smile of pure satisfaction, when, in spite of their teacher's strategy, they come upon a nude figure in an art gallery. It will avoid hysterical laughter at the pathetic moment of a drama, and curtain calls for vaudeville or burlesque performers profaning human nature.

Estheticism is the morality of senses and calls for decency, even in sensual appeals.

Bad writers clothe crude stories in uncultured language to sell their books. Bad players use indecent or eccentric gestures to attract attention. Homely women bare what they should hide in an effort to appeal to their victims. But their stories, their impropriety and their exhibitions lure only lower humanity, for their style, their acting and their homeliness are too repulsive to the mind of cultured people to entice their senses. Esthetics must thus be taught to the girl because of the attractiveness of her nature, because she makes the pleasantness of the home and because she is the entertainer in social intercourse.

When the girl has thoroughly mastered these sciences and arts, there will be no harm, if she feels so inclined and possesses special aptitudes, to take up such unnecessary studies as Latin, Greek, Physics, Mathematics, or Astronomy in their elementary degrees, and, if proficient, in their higher courses, so as not

to deprive science at large of the contribution of helpful collaborators.

Such a system of education would make all girls good prospective wives and mothers, not sacrificing the mass for the few that may, perhaps, become eminent.

This proves that home life does not hamper the intellectual development of the woman, but that there is matter enough in home and family life to exert the mind of the most intellectual woman. It shows that the simple and unnoticed home-woman needs more intellectual power for the accomplishment of her functions than the public woman who blunders in the fields of industry, sciences, business or politics.

This education does not deprive the woman of liberty or opportunity, but it fits her to cultivate first her little flower garden where she can come back and rest if the duress of life compels her to till the rocky fields of self-support. It prepares the girl for the purposes of her being, through the refinement and exercise of her womanly faculties and inclinations.



## CHAPTER III.

## War and the Woman.

War, in itself, is an unnatural state of human society. It is a parenthesis of barbarism opened in the evolution of progress. This abnormal state of society imposes upon the whole of the belligerent countries abnormal conditions, which also bear upon the accomplishment of the woman's natural laws.

Husbands and wives are separated. The bread-winner is taken away from the home, and the wife alone is relied upon for the support of herself and children. Young men have to leave their sweethearts behind, alone and wondering if they will ever come back.

War brings new demands for labor, and the woman is called upon to furnish it. A very large number of men are taken from their usual work for military service and have to be replaced. The organization of an army requires a considerable enlargement of the administration. The equipment of that same army calls upon all industries for implements of every kind, not only when the army is in the making but even more when it has attained its full strength on the battle line.

Under the patriotic caption of "Help Win The War," girls, wives and mothers were lured from the home to the mills, factories and offices, while the great majority of them could have been spared if there had not been a tremendous waste of man-labor in all enterprises, and especially under the cost plus profit system as was made public during the Hog Island investigation.

At the beginning of the war, President Wilson, whom the suffrage agitation and pleas had failed to move, found it opportune to enlist the suffragettes as propagandists for his war policies, after he had secured his re-election on the assumption

that he would keep the country out of the war,—and he recommended the adoption of the woman suffrage bill. This opportunist policy brought about the passage of the constitutional amendment which was passed in the Senate under pressure of a certain card-index that in plain language would be called black-mail.

Suffrage adopted, the women plagued the authorities for big titled sinecures and they were delivered by batches into a thousand and one useless committees, where they could not do much good, but where they were allowed to bother somewhat the opponents of those in power. They were besides given license to annoy the people of the United States at large.

The war was fought in France, but history will assert that the beseiging was done in the United States. The fortresses that the modern Amazons surrounded and attacked in mass formations of busybodies, were the offices of Nation, State and City Departments. Administrations were bombarded with pledges, and requests for authorizations, hounded for favors and bedevilled with queries and complaints. But Americans were not alone their target, they actually aimed at all the members of the foreign Missions and Consulates, who very often lost valuable time trying to dodge the WOMEN in order to save still more time by not listening to them.

Through the war the woman, as the feminist propagandist is wont to say, "at last came into her own." Indeed she penetrated everywhere, and at the end of the hostilities she could be found strongly settled in all places except her home.

"WOMEN" did all that, and were decorated, wore buttons, badges and uniforms. They were addressed as Miss Chairman, as Miss Secretary, as Miss Treasurer. They had their portraits, large and small, in the daily papers, Sunday editions and magazines.

Yes, "WOMEN" did all that,—Women, that is to say, the wives, sisters, daughters and aunts of professional politicians

and big business men, with some extra spinsters and home-slackers. And these WOMEN still are doing it. But the German, who was the indirect object of their febrile activities, is no longer a fit target for the modern Amazons, and their fearless battalions of death train their guns in deadly civil war on the unspeakable male, and on the unvirile female of the species, who still remains chained down in some remote and dark corner of the prehistoric and cavernal home,—poor reminder of past slavery ages, caring for a mere husband, and bearing children of her own when it is so easy to exert one's authority over other people's children!

Yes, "WOMEN" did all that, and still are doing it. But there were humble girls, who did not have their portraits in the papers, who had very little time to wear a uniform except a white bonnet and a white apron and did not care for parading up Fifth Avenue unless the WOMEN had them do it. These were girls who had their pictures taken by the two dollar kodak of brother, instead of struggling five years long through police barrages in order to force themselves near prominent people whose picture was taken, as certain female colonels used to do. All these girls were shy, modest and kindhearted, and they did something else: They just simply left good and comfortable homes and untitled little business positions, and went either over there or over here to take care of wounded brothers, sweethearts or husbands of other girls, that the raging battles sent them by wholesale.

They, just like the "WOMEN," waited for hours in big solemn buildings, but their waiting was gentle and attentive at the bedside of Jim or Jack; to watch over Jim in his delirium, or help Jack write his farewell note to his mother and the girl he left behind. They coaxed or ordered people to do their will, but that was to have Jim take his potion or stop Jack from hurting his broken arm.

They saw suffering and death, cheered while wounds were healing, consoled and encouraged the dying, felt every day, for



months and months, the very soul of humanity vibrate in the pain of the wounded brought in,—in the childish joy of the convalescent,—in the sigh of the moribund. And they came back just plain girls, just as they went. They came back to their home-folks, settled down, married, cared for a husband and children, unconscious that they had played THE ONE BIG PART OF THE WOMAN IN WAR TIME.

They did feel, act and work as women, and it was not against these modest girls that the Governments of France and Great Britain took drastic measures of exclusion. It was against THE WOMEN with big spectacles and letter-cases who now claim room for further activities and rights as a reward for their work during the war, when they did GO OUT OF THEIR OWN.

There were other war-workers and these were the nice young girls who came to the rescue of the Government in its need of clerical forces. They took a vacation from life into the respected mansions of the Administration, and enjoyed their little task with the consciousness and pride of the little girl whom her mother has allowed to help her set the table for dinner. They still are nice young girls, and while setting the table for hubby's dinner, they will recall with amusement the "flight they took" into the Administration.

But there is still another kind of war-worker, and she was lured OUT OF HER OWN and proves now to be amongst all the women the worst victim of the war. She is the industrial and agricultural war-worker.

Before the war there were but few industrial and agricultural girl-laborers. They worked at some plant, factory or farm in their home-town, living amongst their own people, almost in a home-like way. The modest earnings of these daughters of the poorest complemented the inadequate resources of the family. Their industrial and agricultural work was a question of emergency while they grew up to become the wife of some fellow-worker, or while the husband was sick or

otherwise incapacitated. In spite of often questionable promiscuity, they could remain wholesome women or return to normal life through maternity. But as the demand for war implements increased, new and immense factories were built, and girls from all over the country were attracted by incredibly high wages to industrial towns or far-away farms.

They were drafted from all kinds of woman's work, rooted out of the moralizing surroundings which even the poorest home provides, and isolated in strange towns. They were packed, five or six chance acquaintances, in one uninhabitable room and chased by mental loneliness to public amusement places. And there, mixing with men of all sorts of character, they fell victims to their craving for excitement and fun.

The fate of these girls was, in many respects, similar to that of the female population of the invaded countries, who, fleeing the enemy, the families broken up and dispersed, were left practically unsheltered at the mercy of the sexual instinct of vast bodies of men garrisoning the towns.

The end of the war, with the resultant closing of many factories and plants and with the return of millions of men, has thrown a great number of girls out of employment with no home to go to, and no possible reversion to pre-war conditions of subsistence.

The high cost of living and the loss of their former station in life compel them to strive to retain in changed conditions their hold on industrial and agricultural salariat. Many a girl, who was a home girl before the war, went to work under the necessity of providing for herself or because she was attracted by the frenzy of war times, and now finds herself caught in the gearing chain of the "work to live" and "live to work" conditions.

This disruption of the social order and organization impels the working girl to ask for war conditions in peace time. The laws that protect her in her femininity handicap her as a salaried worker. She is the negro behind the hole in the

screen, who, to be paid, must make faces at the refined sportsmen in the "throw the ball" game. "Starve or get the ball" is their dilemma, and they stand for the ball.

War, under the stimulus of our Committee WOMEN, has also affected the society girls and the middle-class girls.

The society girls were associated with the WOMEN in all their multiple activities. They were grouped in committees, sub-committees, sections of sub-committees, executive committees and the like, enough to give half a dozen of titles to each of the girls. They were made to beg and smile for alms from strangers in bazaars, at public functions and even on the streets.

These activities have created in the girls new habits of living and diverted their thoughts from their natural callings in life. The war has wrought no change in their nature. They are, just as they were before and as they always will be, in quest of satisfaction of their vanity. Perhaps their pictures in the Sunday papers will appear less often with the caption "Charming debutante" or "Leader in the younger set," but it is replaced by "Prominent among war workers" or "President of the Make-believe Utility Club."

They will marry just the same, bear one or two children, divorce and marry half a dozen times more and become one of the much heralded prominent women. Meanwhile the world will continue to go round and round, for whether a society girl marries or not, whether she is the best golfer of her set, or whether she is the much-sought after debutante is of very little importance to the nation, and of no importance at all to humanity at large.

These girls, nice as all young girls are, although covering large spaces in newspapers and using a good deal of public wealth, are but few in number, and their influence upon the future of the nation is accordingly restricted.

But besides these war-workers there is still another group of girls, and these are not the least important in number and



in bearing upon the nation's future,—it is the group of the middle-class girls.

They were home-girls of moderate means before the war, girls whose home-life had to a certain extent remedied the effects of high-school education. The older of these girls found themselves constrained by the high cost of living and the inadequate earnings of the middle-class people to seek business positions, spending in offices and shops that period of their life most appropriate for mating. Now that the war is over, their own status, just as was the case with the laboring-girl, cannot revert automatically to pre-war conditions. They are sentenced to "life-labor" because the salary of a middle-class man does not decently maintain a married couple.

This unfortunate situation might have caused the waste of only one generation of womanhood and normal conditions would, in time, have been restored by the elimination of these victims of the war, had not the WOMEN'S PROPAGANDA urged the younger of the middle-class girls to enter business careers which keep them from normal evolution during their studies, because love and marriage would hinder their efficient business preparation, and, after studies are completed, because wifehood and motherhood would antagonize their business positions.

Such are the different specimens of what is pompously called "the new woman," the woman "who has come into her own," the woman dear to the heart of the feminist leaders.

It is clearly apparent that the women who have been affected by the war are divided into two categories. In the first, we have the promoters and exponents of feminism, who build their own reputes and fortunes upon the wrecking of womanhood; who profit through the misfortune of their sisters, and who can exist only upon the disruption of the home and the sophistication of the young girl. They are the she-politicians bent upon the satisfaction of their ambitions, no matter what may be the cost to others. To establish their leadership, they have to

destroy the legitimate influence of the husband over his wife, the authority of the father over his daughters, and throw apart, unsupported and helpless, the members of the family unit. Their hopes are founded upon the wrecked happiness of wives and mothers,—upon the isolation of the girls. They advocate celibacy and independence from authority of a husband, but dependence upon women leaders who are strangers, eager for usurped authority and demagogic despotism. These are profiteers of the war, benefiting by the rape of women's soul, heart, dignity and flesh.

In the second category of women who have been affected by the war come the victims of the war, the young girls, the wives and the mothers who have been snatched from home and dumped into the business world for the money-making purposes of the financiers and for the ridiculous ambition of the WOMEN.

They are panting human flesh fed to the wolves of civilization, after their womanly dignity has been defiled, their souls corrupted, their affections derided, their bodies rented out for a few dollars a week.

These are, in plain words, the effects of the war upon womanhood. War has shown once more what splendid treasures of self-sacrifice and goodness there is in the feminine soul, but it has also given an outlet to the insanity of feminism and has consummated the degradation of many a girl and many a woman.

War is a social disease, the cure of which may call for drastic treatments.

The stimulant of feminism which was administered to the nation during the war, now that it is given to a society in normal conditions, threatens to undermine the vitality of the race. It is that very drugging of the nation which feminists endeavor to perpetuate and increase when the emergency for its use has passed.

But the WOMEN are not alone to blame for this attack upon human welfare. Their efforts would have been futile, had they not been utilized by that conspiracy of the Unseen Powers who, through the submission of professional politicians, tend to make of the United States an immense work-house to which the entire nation,—man and woman, boy and girl,—is sentenced to life-long hard-labor in order to pay an ever increased tithe to its hidden masters.



## PART VII.

## THE FEMINIST EVIL.

## A Few Confessions.

When we condemned feminism as tending toward the disruption of the family, the perversion of womanhood and the enslavement of the woman, we would give vent to only a poor outburst of rhetoric if we had no proofs to back such statements. But the proofs are numerous and we will submit to the reader a few declarations of prominent women, which cannot leave the slightest doubt of the evil aims of Feminism.

At the International Convention of women physicians held at the Young Women's Christian Association in New York in the Fall of 1919, these ladies were generally right to the point when exposing the technicalities of their profession, but fell into the most monstrous heresies when they had to draw conclusions from the facts they enunciated.

Mrs. Charlotte Perkins Gilman distinguished herself particularly in this sport. She laid emphasis on eliminating household drudgery so the woman might do outside work. She includes in this drudgery the care of children which should be done by trained nurses on the wholesale plan. "Women's talent goes to waste," she said, "because of the tradition that women must confine their interest to home and children."

So it appears that one of the foundations of feminism is that the woman must leave her house and go outside to work. Other women will be trained to do the "house drudgery" and bring up their children for them, while the wives and mothers will go out to work and become efficient mechanics, floor-walkers, doctors and ash-can lifters.

Another sensible lady explained that "the Y. W. C. A. had inaugurated a training course for home assistants to place domestic service on the same dignified basis as clerical work, trained nursing or any of the professions into which women are admitted."

People may wonder why it is a dignified profession to care for another woman's home and children, but a drudgery to care for one's own home and children. But these people have not escaped yet from the bondage of logic. They are still in the darkness of past ages.

The truth is that Feminism is set up on the destruction of the family ties,—that its only object is to substitute the authority and influence of strange committee women and political organizations for the natural and beneficent authority of the husband over his wife and of the father over his children. It tends to separate the natural protector from his proteges, and if possible to antagonize them, in order to make of the woman an easier prey. Anything that helps to chase the woman out of the home and casts her adrift into the world is good to Feminism, and so also is anything that takes away the child from the authority of its parents.

So Miss Alice Paul, Chairman of the Woman's Party, announced on October 24, 1920, that a conference of the National Woman's party and women delegates from every civilized nation, beginning the next day, would demand state care for children.

"Under present laws," she said, "the father has exclusive control over his children. He may select their careers, choose their schools, and otherwise dispose of them as he sees fit, without consent of the mother. Enfranchised women do not believe this condition is tenable."

"We intend to insist also that the State assume entire responsibility for the maintenance and education of children until they become of age."

Our indictment against Feminism is further borne out by statements of public women who attended in Washington an Americanization conference under the auspices of the Bureau of Education, Department of the Interior. Under the parading of Americanization, workers of a number of organizations intrude into the private life and homes of foreign born residents of the United States, pestering these people into discontent and grievance, to convert them to doctrines which have nothing to do with patriotism.

Telling about her work, Mrs. Mary G. Simkhovitch, of the United Neighborhood Houses of New York, says: "Freedom of the woman and the child is what we should be working for in considering AMERICANIZING THE HOME LIFE of the foreigner who comes to us. We free the child to a certain extent by insisting on education for all children. WE FREE THE LIFE OF THE WOMAN to a certain extent BY OPENING THE DOORS OF FACTORIES AND SHOPS AND OFFICES TO HER."

To Mrs. Mary G. Simkhovitch, I will oppose former Deputy Commissioner Ellen O'Grady, commenting upon the suicide of a girl, eleven years old,—a "little mother" who cared for three younger children while her mother and father were working. This little girl jumped out of a window on the fifth floor because she feared her father would punish her for scratching another girl after a quarrel over mud pies.

"If the child could have run into the sympathetic arms of her mother," said the Lady Deputy Commissioner, "that would have been the end of her trouble, but the MOTHER WAS AT WORK IN A FACTORY, AND THE CHILD HAD NO ONE TO COMFORT HER."

"I feel very keenly on this subject of neglected children. In my experience in the Police Department, and before that as probation officer at the New Jersey Avenue Court, where by the way, Mayor Hylan presided on the bench, I have had hundreds of such cases brought to my attention. IT IS ONE



## OF THE CRYING SHAMES OF MODERN CIVILIZATION.

"No wonder the girls go wrong and the boys grow into criminals. They never have a chance to be otherwise. They are left by their mothers to wallow in the gutters."

Mrs. O'Grady, says the New York Journal from which these abstracts are taken, was in charge of the Welfare Bureau of the Police Department, which in 1919 handled 14,000 cases of child delinquents. She said further:

"We get girls here who would never have gone wrong if the MOTHERS HAD BEEN REAL MOTHERS TO THEM.....There are certain foreigners, who come to this country to hoard money to enable them to return to the old country and live comfortably. It is unfortunate that in their quest of wealth they neglect their children.

"MOTHERS MUST BE COMPELLED TO REMAIN HOME WITH THEIR CHILDREN, AND FATHERS MUST BE FORCED TO WORK..... IF THEIR HUSBANDS ARE WORKING IT IS THEIR PLACE (the mothers') TO BE HOME WITH THEIR CHILDREN."

Mrs. O'Grady is right, except in her outburst of xenophobia. It is the duty of the woman to be at home,—and Mrs. O'Grady's findings condemn FEMINIST AMERICANIZATION BY WHICH, as Mrs. Simkovitch puts it, "WE FREE THE LIFE OF THE WOMAN TO A CERTAIN EXTENT BY OPENING THE DOOR OF FACTORIES AND SHOPS AND OFFICES TO HER." These findings lay the guilt for the ruin of young girls and boys upon the WOMEN and their accomplice, the BUSINESS MAN.

But Mrs. O'Grady is wrong in her attack on the foreign man, who is not so lazy as she thinks, for it is by the foreigner that most of the heavy and productive work is done in the United States. And foreigners would not work so hard to be able to go back to the old country if they were not on their arrival here subjected to cattle-like treatment at Ellis Island,

continued afterward by numberless societies, social and political. It is because they were left alone that former foreigners settled and bore children who are the Americans of today, and it is only by leaving them alone that new foreigners will be made to feel at home and settle, filling the gap that feminism and commercialization of the woman are making in the motherhood of the country.

Mrs. Simkovitch's declaration finds its counterpart in a statement made by Mrs. Frederick Schoff, President of the "Congress of Mothers and the Parent Teacher Associations," who asserted that "one of the greatest obstacles in our efforts to reach THE FOREIGN BORN WOMAN has been the foreign born man's antagonism to her taking part in the community life. If the Americanization movement would only help the foreign born man TO BECOME AN AMERICAN TO THE EXTENT THAT HE WILL ENCOURAGE HIS WIFE TO ATTEND CLUB MEETINGS where she can hear lectures, our work will be half done."

Please, Mrs. Schoff, since when is it Americanism to send one's wife out to a club where she will be preached to rebel against her husband, where she will be taught that she must free herself by hiring out to some business concern; that a husband is just good enough to be divorced when a better matrimonial job is in sight? DO AMERICAN BORN MEN SEND THEIR WIVES TO THE CLUBS? OR DO THEY DIVORCE THEM WHEN THEY ARE STRICKEN WITH YOUR BRAND OF AMERICANISM?

These candid admissions by prominent women, speaking in a semi-official capacity, leave no other alternative but to conclude that FEMINISM AIMS AT THE DESTRUCTION OF THE HOME AND FAMILY, AND IS AN ELEMENT OF SOCIAL DISORDER.

Feminist-Americanism is purely anti-national and unpatriotic,—it endangers the national welfare for personal advantages.

Feminism is sterilizing America, and the breaking up of the foreigner's family will only increase the harm.

In connection with this matter the editorial opinion of the New York Times on the birth rate is most interesting. It says: "The birth rate problem is BY NO MEANS UNIQUE WITH FRANCE. Among AMERICANS OF THE OLDER STOCK IT IS LITTLE, IF AT ALL, LESS SERIOUS."

This is corroborated by the Weekly Bulletin of the Department of Health of New York City, issue of September 5, 1919, which reads: "During the first eight months this year 86,380 births were recorded as against 94,955 for the corresponding period of 1918, a reduction of 8,575 for the eight months." Commenting on these statistics, the Bulletin said: "REDUCTION IN THE NUMBER OF BIRTHS DURING 1919 MAY BE EXPLAINED ON THE GROUND OF (a) RESTRICTION OF IMMIGRATION, THE BIRTH RATE OF OUR FOREIGN POPULATION ALWAYS BEING HIGHER THAN IN NATIVES; (b) fewer marriages, because of economic conditions; THE ENTRANCE OF A LARGER NUMBER OF WOMEN INTO PROFESSIONAL AND INDUSTRIAL PURSUITS, which places them in a position of financial independence."

This makes it still more evident that the feminist theories which advocate isolation of the woman and self support are not only inimical to the family as a unit and to the individual members of the family, but also to the advancement of the nation.

The New York State Federation of Women's Clubs, in its 26th annual convention, on October 14, 1920, voted a resolution "that the New York State Federation of Women's Clubs urge the speedy removal of all barriers, due to legal restriction, prejudice or ignorance, which now prevent parents from access to such scientific knowledge on birth control as is possessed by the medical profession."



This resolution was passed under the pretense that "the lack of knowledge as how to secure an intelligently determined interval between pregnancies frequently results in serious disasters for mothers and babies. THE INTERVAL BETWEEN PREGNANCIES IS TO BE SECURED BY REGULATING THE INCEPTION OF LIFE AND NOT BY INTERFERING WITH LIFE AFTER IT STARTS."

Such a resolution is a confession.

These WOMEN should have remembered that, as a rule, the children of large families, unless underfed, are, together with their mothers, a healthy and happy crowd, while THE WIFE WHO PRACTICES BIRTH CONTROL BEARS ONE OR TWO WEAK AND PUNY CHILDREN WHOSE COMING SHE DID NOT SUCCEED IN PREVENTING. Poor and unwelcome guests of selfish hosts.

That resolution was adopted by 149 votes as against 97 for rejection. Most of the latter were cast by Catholic women. It will teach these ladies that no benefit can be reaped from keeping up with bad company.

Feminism not only fights the unborn child but by professing to despise the "profession" of child-bearing, is still further antagonistic to the child already born.

Dr. R. S. Copeland, Health Commissioner of New York, told the Fair Price Milk Committee that 300,000 children in New York, or about 30 per cent of the child-population, are underfed. Dr. Frederic Peterson told the Convention of Women-Physicians that 1,500,000 out of 2,200,000 school-children of this city have defects that can be remedied. Mr. Ben Howe, Secretary of the Community Council for Defense, declared that the underfed children were the children of underpaid people. Mrs. Irene Osgood Andrews, who is advocating a maternity insurance by which the state would pay the women to stay at home to care for their children, declared at the Convention of Women-Physicians: "It is in the home where the mother is obliged to work that the greatest number of babies

die. Motherhood must be recognized as a distinct service to the community." Such also is the opinion of the Doctors of the Visiting Nurses Society, who say: "The sick child fares better at home than in a hospital, provided it has the proper care." But as Mrs. Andrews stated at the convention of Women-Physicians: "Mothers do not go out of the home to cultivate their talents, but because children need shoes and bread."

The Pediatric section of the New York Academy of Medicine in March, 1920, differed not at all with what is said above on caring for children in the home or in hospitals and institutions. Dr. Philip von Ingen said that the death rate for eleven New York State Institutions which devote themselves to babies was 422 per 1000 for children under two years of age. In one New York City institution the death rate for babies under a year was 516 per 1000. IN HOMES THE DEATH RATE WAS ONLY 30 OR 40 PER THOUSAND.

"Children away from their homes and parents," said Dr. Hill, "are unhappy, homesick and often uncomfortable or even comparatively neglected. When they are discharged they go back to the old environment, which may be responsible for the illness and which has not been influenced by their stay in the hospital."

And contrary to the WOMEN-PHYSICIANS the New York Academy of Medicine found experience proved that "babies did far better in the care of foster mothers than they did in that of the most experienced nurses."

So the unintended testimony of people who are in the proper position to know the exact conditions of human society bear out the findings of the study of woman's nature, condemning implicitly the feminist evil in its contention that "the household drudgery must be eliminated so the woman might do outside work."

The WOMEN-PHYSICIANS of the Convention say "that the ignorance of women in matters of sex, and their lack of

understanding of their own emotional impulses were bound up with their physical weaknesses. . . . . Women too often believed themselves physically unequal to independent economic life and so submitted to unhappy marriage." So declared Dr. Anna L. Brown, inferring by that, that women marry because they are physical misfits, but she herself forgot it is "the woman's own emotional impulses" bound up with her physical constitution which make marriage a necessity for the healthy girl; whereas it is only a desire for the girl "bound by physical weaknesses." Dr. Brown forgot that a sickly girl can be a very proficient office manager, but would be a very poor mother.

The WOMEN-PHYSICIANS also dwelt upon the ignorance of the mothers in the care of their children, which is also frequently exposed by the Visiting Nurses Society. The latter, in an article that appeared in the New York Times, January 26, 1920, said: "Although many agencies co-operate in the care of the child, the latter still spends most of its time with its mother. Therefore, no matter how much knowledge there is which is of benefit to the child, if there were no one to convey this information to the mother she would be none the wiser and the child none the healthier."

Thus the feminists themselves are compelled to admit that training is needed for the care of babies, and that, as the Visiting Nurses Society says, "Maternal instinct is not and never can be, a substitute for training in the care of children,"—which will be true if you precede the sentence by the words "IN OUR PRESENT ORGANIZATION OF SOCIETY," for it is only by means of maternal instinct that the human race and all species of undomesticated animals have been perpetuated thus far.

Admitting that the woman needs to be physically fit for child-bearing and that the care of children cannot properly be performed without previous training, would it not be the right conclusion that we should train the girl to become a healthy wife and a wise mother, instead of making her an athletic



champion or an office-girl? Why call upon strangers to perform the functions of the wife and mother if it is beneficial to all that the wife and mother perform them?

How would you brand the action of a guardian who sends his ward, the heir to a banking house, to be trained on somebody else's farm as a preparation for his banking career? Would it not appear to you as plain folly? And if the guardian acted thusly to further his own interests,—in order to keep control of the business when the young man comes into his own,—would you not call it an abuse?

Feminism is an unfair guardian. Girls are wards, whose femininity is an inalienable inheritance which it is their right and duty to cultivate for their own benefit and enjoyment.

That Feminist theories destroy the home and happiness is further demonstrated by the number of divorces and a study of their causes.

The custodians of records of New York City estimated that separations and annulment of marriages during 1919 in New York totalled 2,670, an increase of 100 per cent over those in 1918. Divorce, separation and annulment suits begun totalled 4,005, an increase of about 1,000 over 1918. New cases of all classes totalled 33,788.

As for their causes, Supreme Court Justice Samuel Greenbaum said: "It is due to the lack of sanctity in the home, the looseness of modern times and the insane fly-by-night method of living.

Supreme Court Justice Vernon M. Davis said: "The marriage vow is not respected or considered by countless thousands."

Justice Benedict of the Brooklyn Supreme Court expresses the following opinion: "It has become my firm conviction, after many years' experience upon the bench, that the only really effective way to cure the so-called divorce evil would be to make it practically impossible for either party to the marriage to marry any one else during the life-time of the other party."

"I am aware that such a rule would, in a small number of cases, work an apparent hardship," Justice Benedict added. "After listening to the evidence in many hundred actions of this sort, I believe a very large proportion of these actions would never have been brought if the plaintiff were prohibited from contracting a new alliance, arrangements for which are not infrequently made before the suit is begun."

Commenting on the number of divorce cases, Mrs. Ella A. Perkins, lawyer and criminologist, said: "Our boys and girls lack depth and they hurry into something that is NO LONGER SACRED TO THEM."

Why marriage is no longer sacred to them can be explained to us by England's experience during the last war.

A study made in London by Shaw Desmond and published in November, 1919, in the New York Sun, said that three thousand divorce cases were awaiting the opening of the courts, and, in his analysis, he said he had found that "the young middle-class English girl for the first time (during the war) discovered a curious creature from which, except under certain conditions and subjected to draconian laws, she had hitherto been held separate. Working side by side with it in the democratic, devastating days of war, comrades in splendid adventures, she discovered golden virtues, and, alas, ungolden vices, hitherto unsuspected. Her sister of the working class, closer to life's realities, including the creature in question, unsegregated—still made her discoveries. . . . Remember what this association meant. It meant that all hours of day and night, often under circumstances of isolation, tens of thousand of young impressionable girls and men in whom the fires of life burnt high, were for the first time flung together in a common national task." The result: "In England today there are gently nurtured girls of the middle-class, who, thrown into the maelstrom of war, victims of unforeseen unadventured combinations of malign circumstance, are bringing forth their little ones

in shame and deadly fear. . . . .” And many of these girls do not even know the name of the father of their little ones.

The similar commercialization of girls which is generalized in the United States under the name of self-support and economic independence breeds the same licentiousness and loss of self-respect, although with different symptoms of evil because of the difference in war and peace conditions.

The rigid enforcement of the laws that keep the young people from meeting in secluded places, the protective laws of women-workers and the limited means of young men (insufficient to maintain independent abodes) prevent, to a great extent, sexual intercourse, but give enough leave to grown-up girls to get used to the other bifurcated creature. The society girl “learns” him at her parties and sport meetings,—the middle-class girl at the office and cabaret,—the workman’s daughter at the shops and factories.

What this association means is clearly indicated in the many letters that appeared in the “What do you think” column of the former Evening Sun. There you read the complaint of girls who are kept at home, and want to meet “nice fellows” and have a “good time,”—of others testifying that “to be popular with men” a girl has to be “a good fellow,”—that men do not want to take out a “prude.” One of the correspondents of this column, who signed G. R. D., laid the whole situation bare in these typical words:

“Now as to the request of ‘Smiles’ that some men give their opinions on the matter of the ‘kiss me or you are out of luck’ sort of chap that seems to predominate to-day, I am very sorry to admit that the average chap is of that type. He is, in a way, forced to resort to this, he imagining to get an equivalent for the money he spends on entertaining the girl. Hence unless he is rewarded by a girl with her kisses he decides that she is a ‘flat tire’ and seeks the company of other girls.”

The acute social illness from commercialization of girlhood in war times brought about the catastrophic fall of many an



English girl, but with the redeeming feature of motherhood. The chronic social illness from commercialization of the girl in peace time brings about a blunt and vicious degradation of girlhood, and gives the reason for the lack of sanctity of the present day marriage.

The girls rooted out of the home and craving for excitement commercialize their caresses and kisses for entertainment, becoming what the old French called "*filles folles de leur corps*"—girls foolish with their body. The girl evolves into the senseless "chicken" and the young man, used to the merchandising of the girl's body, feels cheated if the girl shuns his lust.

Belonging to everybody that pays the dinner check, the girl conceives marriage as the renting of herself (as a contract say WOMEN writers) for board, dress and room, with child-bearing as an accident. It is for her a new kind of a job, and the "chap" cloyed with contempt for the venality of the girl looks at the marriage institution as a bargain.

The principles of commercialization of the woman were clearly expressed by Miss Madeline Z. Doty, in a statement that Miss Margery Rex incorporated in an article published by the New York Evening Journal on November 6th, 1920.

Miss Doty said: "First of all 'Feminism' means a wide economic independence for women. The problem before the women is how to reconcile this to home life. I believe in the institution of the home."

And Miss Doty reconciles economic independence of the women and home life by making the husband pay his wife for housekeeping and motherhood.

About housekeeping, she says: "Therefore housework ought to have an economic value. Let people pay well for homekeeping instead of setting it aside with sentimental excuses for its neglect."

About motherhood, she says: "Now we come to the most important of all work—motherhood. Particularly should that

be recognized as an important responsibility. Men don't. They say they do. Perhaps they recognize it sentimentally. Oh, of course—that's woman's sphere—as the mother's, they say. But would they pay her for her cares and services to the future of the race? Indeed, no!"

Miss Doty's "wide economic independence" for women has been practiced for centuries by different classes of women:

1.—The woman of the street to whom her "transient husbands" pay wages for her "welcome."

2.—The concubine,—housekeeper for the outsider, mistress to her middle aged employer who pays her for her work and the rest.

3.—The girl-mother,—who has been foolish with a man, unwilling or unable to give her the dignity of wife,—and who receives from him alimony or a settlement.

These are women economically independent.

If marriage were a contract,—the lease of a woman's body for a man's money,—she should be paid like one does a prostitute,—sentimental excuses for not doing so would have no value.

Economically, Miss Doty's conception of the "job" of marriage, would double the cost of living and make of the woman a saleable luxury obtainable only by the wealthy,—a white slave in "business for herself."

But marriage, in spite of all conventionalities, is only the civil consecration of mating,—and mating makes of husband and wife a unit,—a unit indissoluble by nature's decree,—a unit of which the members have different functions for the common welfare, and not different jobs for general exploitation and benefit.

Artificial laws create a fictitious state of marriage, hence the condition of wedded people conflicts with their nature and with social life. Trying to correct the evils of such a social order, faddists build their reforms upon the fallacies of the

laws and add a few renewed devices and tricks to a mechanism already defective. They add to its clumsiness and impracticability, until its collapse and discard will let people return to nature and normal order.

When commercialized young people feel the sexual appeal, or as they say, "fall in love," they get married, not to fulfill the natural laws of their being,—to become a unit and raise children,—but just to comply with the laws and regulations which govern sexual intercourse. These girls crave for man, but are afraid of bearing children. The maternal instinct has been dulled, leaving only awake a sexual desire, perverted because its ends are forgotten.

Mating is no longer regarded by the law as the appropriation of the maiden by a man, but as a venal contract,—the renting of a woman with attending financial compensation in case of cancellation. Civil marriage has become but the granting of a license to fornicate. Hence, young people and matrons marry because of sexual fancy, divorce or simply separate when the fancy is over, and start some new romance, getting for two more dollars, a new license to cohabit with some other "chap" or "flapper."

The feminist principle of "woman's economic independence," which is the caption for commercialization of the girl,—and "common standard of morals for both sexes" are at the bottom of the divorce evil. In spite of their educational handicap for family life, most of the women who ask separation or divorce would keep on living with their husbands and by the fulfillment of their duties secure happiness if no divorce laws allowed them to change husbands when they so fancy. By the so-called protective laws for wives, women have lost confidence in men, and men look at women as selfish and mean opponents.

Feminists themselves are obliged to recognize that family life and consequently the perpetuation of the race are endangered in the United States, so Miss Wolfson, a pioneer suffragist says: "Family life in this country will disintegrate if



something isn't done immediately to encourage marriage and stimulate the birth rate."

But instead of trying to correct the conditions which cause the disintegration of the family—which disintegration was imposed by feminist propaganda and legislation—Miss Wolfson, with the intolerable propensity of the women to meddle in other peoples' affairs, proposes to remedy this situation by a new artificial trick: The creation of a Federal Bureau of Matrimony.

"Of course such a bureau as we propose," Miss Wolfson says, "should be run by experts who have human sympathies as well as a knowledge of eugenics. If a department of public welfare is created, it would just be the place for our matrimonial bureau. We are asking eugenicists, economists and others for ideas so that we may embody the best of them in the bill we propose to introduce." (New York Evening Journal, November 8, 1920.)

In a previous statement on the same subject, (New York American, August 22, 1920) Miss Wolfson said: "A Government matrimonial bureau as we plan it would promote eugenic matings, but would be conducted in such a manner as to encourage romance. It can be done if the right sort of persons are selected to run it. At the head of it should be a woman of experience and wisdom, who is human enough to understand the problems of young people."

You and I may think that Father and Mother constitute for any Daughter the best matrimonial bureau in the world,—but you see, we are not up to date.

The intensive feminist propaganda for "independence of women" and "self-support" by the Administration, the schools and the newspapers, has brought about some startling facts, although not entirely unexpected, such as, for instance, the report given out December 15, 1919, by the Travelers' Aid Society, discloses.

This report says that approximately 68,000 girls disappeared or "ran away" from home in the United States during the past year.

A question that Miss Fay Stevenson of the Evening World asked Miss Virginia Murray, Executive Secretary for the Traveler's Aid Society, brought the reply: "So many girls seem to be dissatisfied with their home life, their positions and the lack of excitement. Many of these girls are girls who did war work and are not content to settle down to a quiet life again." And as Herbert Corey said in the "Globe," on February, 1920:—"Most of the girls who leave home in Pennsylvania are daughters of foreign born families. The girls have been Americanized."

Mr. Corey certainly uses here the word Americanized in the wrong sense, for it cannot mean that Americanization is training of such a nature as to pull girls out of their homes and away from their families and guardians, to deliver them to unqualified and often malevolent strangers. It is not Americanization that brings forth such results, but commercialization of the girl.

Independence of the woman is often spoken of as a characteristic of American life by people who have never left the United States and are ignorant of conditions in foreign countries. Such independence is not peculiar to Northern America. The same independence exists among CERTAIN CLASSES of women in all commercial and industrial centers all over Europe,—that is to say amongst the merchandised womanhood of all countries. If there is something especial to America in this case it is only that here the constituted authorities give recognition to that type of lowered womanhood and endeavor to impose such a standard on the entire girlhood of the country. Hence the difference is that abnormal womanhood in foreign countries is but a local and restricted phenomenon resulting from social conditions and leaving woman's nature free to return to sane living, while abnormal womanhood is here a

result of deliberate training, impeding the woman in her natural course of life.

Herbert Corey in the same article states: "The girls of Connecticut who leave home are, in large majority, mill-hands. They have been put at work too early by their parents."

Why do girls leave home? It is because they do not like the place, because they are not at liberty under the watchfulness of their parents to deport themselves as the factory chaps incite them to; because they have not been trained to make a home homelike, because commercialization of their girlhood has made life a dull drudgery which, with the heedlessness of their feminine nature, they seek to escape by changing their surroundings, risking the future of their lives in a moment of depression.

Public institutions, under the pressure of feminism, undermine the legitimate authority, protection and responsibility of the parents. Discipline replaces respect and conscience, and discipline is symbolized by the policeman on the corner, whom the child is taught to invoke against its father or mother when the latter refuses to give way to their uncontrolled or vicious impulses.

Of these thousands of girls who are missing or who ran away, how many are "lost," there are no available statistics to show, but we may listen to Miss Maude E. Minner, head of Waverley House, who said: "The girlhood of New York is not safe. Daughters of the poor particularly are preyed upon by men who daily send them into lives of immorality."

Why is it that the daughter of the poor is particularly endangered? Is it not because she is obliged by economic conditions to practice feminist theories, with which all girls are sophisticated, but which are less nocuous when counter-balanced by home influence? Is it not because these girls and young women are "freed through the shops and factories?" Is it not because they lack to a greater extent the protection and support of the family? Is it not because these girls are in



some way deprived of their natural protectors and thrown, isolated, on the mercy of strangers of doubtful character?

But feminism after having expelled the girl from her home is not yet satisfied, and begins the second part of its task. This is to herd the flock of girls toward its clubs, societies, protectories and reformatories.

Women are particularly keen in these matters and one instance will sufficiently illustrate the tendency. Judge Wadhams in General Sessions had reversed the conviction of a girl because there were indications that the police had unlawfully entrapped her. A man, a judge, is for fair play, but Magistrate Jean Norris approved the conviction of the girl, and believed "if reversals of convictions in the Woman's court continue the hands of the police will be tied and the city will return to a state of unlimited immorality," for "since Judge Wadhams on February 5, 1920, reversed this decision cases have fallen off enormously."

Magistrate Jean Norris sees but one thing: "cases have fallen off enormously." She fails to realize that if convictions can be obtained against girls by police traps, girls are deprived of their constitutional guaranties of personal liberty,—that no girl would be safe against the enterprises of those who are commissioned to safeguard them.

Magistrate Jean Norris would have sent that girl to some "Reformatory," such as for instance the State Reformatory for Women at Bedford, of which the board of managers (with several women), in its annual report (1919) forwarded to the legislature recommends: "that a sound-proof room be provided in the hospital building, so that hysterical inmates might be locked in where they can make all the noise they please without disturbing the orderly women."

Can any man or woman imagine that the protection of social order against petty larceny of silk underwear or the punishment of a sexual offense calls for such a treatment of reformation that human beings, girls and women, are wrecked

in mind and body, and require their seclusion in a sound proof room? The reformatory being, at the time, managed by women, is not this demand a testimony that women lack personality and authority over their own sex? If prison or reformatory officials and employees are unable to gain the respect of their wards by moral suasion, they are unfit for their positions.

Another instance of the inconsistency and malignity of feminism is found in the contentions at Albany concerning the bills on woman-labor, which are intended to protect the health, womanhood and morality of the women-workers.

The supporters of these measures are right, as is proven by the disastrous results of woman-labor in England, and, in a less apparent, but not less serious proportion, in the United States. On the other hand, the opponents of these bills are right too, for the laws for the protection of women-workers limit the employment of woman-labor,—impose upon the women restrictions which decrease the value or efficiency of their services. These limitations and restrictions consequently lower the wages of the women and curtail their opportunities.

Both sides are right from their narrow-minded view-points, but both are wrong from ethical and sociological view-points. The woman is not made for public life and therefore she needs special artificial protection to take up work, harmless to man, but detrimental to woman's natural faculties. This protection hampers her efficiency as a worker and hence affects her commercial value. Protective laws for women-workers are not altogether good for the woman, for public work injures the woman as a woman and protective laws inconvenience her as a worker. The very simple and natural reason for this is that the woman is being used contrary to her natural laws.

In spite of overwhelming evidence that woman is not fitted for public life and work outside of the home, women-writers in the New York newspapers indulge especially in luring the girl into business by articles titled as follows: "What shall the girl do to earn a living?"—"What kind of a job does your



daughter think she wants?"—"Says all women should have a job.—Work with your hands, women are admonished by a woman licensed engineer.—Antoinette Vonasek shovels two tons of coal a day into the boilers of a Bronx school and is qualified to tell of the benefits to her sex of real labor."

All methods of degrading the woman by commercialization of her soul and body are welcome to the Feminist adept,—and educated girls seem to be particularly eager for abasement.

So we hear that undergraduates of a certain college for girls hire out as cooks, parlor-maids and the like, to raise funds for this institution. And to swell another fund, we are invited to see society girls giving a regular musical revue in a regular theatre. In times past, girls had some respect for themselves. Well bred girls gave interpretations of dramas and comedies of high grade, in which the aim was "art," but now they devote themselves to the lowest of plays,—the musical comedy, which is merely an appeal to the senses. What next, if not white-slavery for charity purposes?

Make the girl independent of man, even if you must ruin her life to do it, is the feminist aim. And so they degrade the girl from her station of woman to that of a business trained automaton. The business girl is either the empty-headed "flapper" who craves for a dance or a theatre party, or the she-shaped "neutral being" who spends her life and energies in in the sublime accomplishment of becoming "the head of her department."

The first is a failure in life as well as in business. The second lives a life of undeveloped individuality, although she may succeed in business to a certain extent. The first fails because she is too frail mentally and physically for wifedom and motherhood; the latter fails in life because after ten years wasted in money-making purposes, her adaptability to married life is greatly reduced, and child-bearing has become for her more painful and dangerous than for the women having had



children at an earlier age. She has lost the attractiveness, the charms and the sensitiveness of youth which man rightly desires in his wife. She is a past-season bargain.

One scribbling lady finds the war has taught woman that she can carry on two jobs at the same time,—one in business and one in home-making. And she asserts that a sales-woman who has been on a three months' business trip will find her home in perfect order, just as the woman who has been over there doing war work. While she is selling farm implements a few hundred miles away her home will manage itself and her husband will be patiently awaiting her return from her lofty mission of canvassing. Really, there are times when feminism becomes an aggravating silliness.

Our business girls, even if their organism were not impaired, cannot be business-women and home-makers at the same time, and if a business man marries a business woman, they are just two bored people meeting at night.

In an article published by the Tribune, on January 18, 1920, Miss Hannah Mitchell relates a conversation with Mrs. John J. Morehead, who was recalling some personal experiences. "My husband went overseas in the service," said Mrs. Morehead, "and I took my little daughter to Washington to live. I went into one of the Red Cross offices and for the first time in my life settled down to regular office routine. At first I tried to run an apartment, getting up early enough to get breakfast and to do some of the straightening up before I went to work. At noon I often went home and got lunch. And then in the evening I cooked dinner. I say this is what I tried to do and I found I simply could not do it. I had to have a "WIFE."

"A wife," said Miss Mitchell, in the same article "should be some one restful and quiet and pleasant to look at." How could you expect a tired business-woman to be a wife, restful and quiet, and pleasant to look at, after a long day full of petty annoyances and worries? How could you expect a

girl to be restful and quiet if she has exhausted her nervous resources by years of fruitless brain-racking?

The weakening of the woman's brain is not found in this instance only. So one reads that the Save-a-Life League received reports of 6,161 suicides in the United States for the year 1920. Male suicides were 3,567,—female 2,604. Of these 223 were committed by boys averaging 15 years of age and 484 by girls averaging 16 years of age, a total of 707 children suicides.

In the year 1919, Dr. H. M. Warren, president of the Save-a-Life League, reported 5,121 suicides of which 3,212 were committed by men and 1,909 committed by women. Children suicides numbered 477, of which 225 were boys and 252 were girls.

The percentage of women and girl suicides has thus increased as follows in one year :

	1919	1920
Men	3,212 or 66 per cent of total ; 3,567 or 58 per cent.	
Woman	1,909 or 34 per cent of total ; 2,604 or 42 per cent.	
Of which :		
Boys	225 or 47 per cent.	223 or 32 per cent.
Girls	252 or 53 per cent.	484 or 68 per cent.
	<hr/>	<hr/>
Children	477	707

In one year women suicides have increased by 695 cases, or about 28 per cent, while men suicides increased only by 355 cases, or about 9.6 per cent.

Children suicides show an increase of 50 per cent over last year.

Dr. Warren, who is doing such fine work in the prevention of suicide, thinks that "Prohibition, politics, divorces and the extension of women's activities are some of the causes of a world-wide increase in suicides."

Others find an explanation in the complexity of the problems that confront the woman today, and Dr. Copeland asserts it to be due to the high cost of living.

Such conclusions seem somewhat superficial, for what is generally given as the reason for suicide is merely the occasion for such an act.

The instinct of self-preservation is all-powerful in the normal being, so that even the greatest blows, such as the death of a beloved relative, or the loss of a fortune, very seldom lead to the suicide of a human being in a normal condition of health, because there is a natural reaction which follows the physical depression that attends the misfortune,—and it is not because the price of eggs, butter and shoes has gone up that people kill themselves.

People who commit suicide are in a state of despondency,—they have lost spirit. This mental deficiency is always accompanied by gradual exhaustion of the nervous force, so that the natural reactions of self-preservation find but an imperfect instrument of transmission. The final cause of suicide must be sought in what exhausted the cerebral matter.

Malnutrition, mental and physical over-exertion, loneliness, worries and vices, if habitual, affect the brain greatly, draining away the nervous vitality. In the brain thus progressively weakened and unresponsive to the call of self-preservation, a vexation or a trifling disappointment, often not connected with the cause of exhaustion, may bring about the fatal denouement.

The impoverishment of the brain does not necessarily lead to suicide, so that suicide does not constitute a particular case by itself, but is one of a set of facts which have to be considered together as a whole.

From the same source of nervous misery come the excessive use of coffee and tea, the abuse of tobacco and alcoholic drinks, the craving for excitement and entertainment and the addiction to drugs such as opium, cocain and heroin.

Suicidal impulses which simply try to satisfy an intense



need of mental and physical rest, are idiosyncratic symptoms of the same illness. They are artificial escapes from the same state of depression.

Thus to understand the extent and the gravity of the matter, not only has the number of suicides to be taken into account, but also all statistics relating to these different expressions of degeneracy, and one will find that a great majority of the people are wanting in normal health.

Nevertheless, statistical data on suicide offer probatory information, such as :

1.—The number of suicides of women is increasing, showing thus that cerebral misery is spreading and becoming aggravated among the womanhood of the country.

2.—There is an alarming number of children suicides, and although the total number of girls under 21 years of age in this country is somewhat smaller than the number of boys, there were in 1920, 484 girl suicides as against 223 boy suicides, or more than twice the number of boy suicides and 68 per cent of the total number. In 1919 there were 252 girl suicides, as against 225 boy suicides.

In one year girl suicides have increased by 232 cases or about 90 per cent, while boy-suicides remained virtually unchanged, the number reported having decreased by 2.

This is significant. Children of both sexes being under the same strain, it means that the feminine constitution is without the slightest doubt more affectable than man's constitution, and that it is a mistake to support a supposed equality of sexes.

This means further that cerebral misery is forced upon the young girl of the country, and that although its immediate results may not be suicide or vice, it paves the way for a degenerate womanhood.

More than that, it presages that if our professional feminists succeed in their aim of generalizing the commercialization of the woman, there will be an ever increasing proportion

of women-suicides, criminals and degenerates over men in these classes. It implies, besides, that the health and mental standards of coming generations will constantly decrease until the utter waning out of the present American people will naturally result.

The WOMEN in asking for the vote, based their claim on the need for cleaner politics, and, in order to have the suffrage amendment passed, they made a card-index of congressmen and politicians, and black-mailed them for their votes. This is what is called cleaner politics.

After the vote was obtained, the WOMEN joined en masse the existing parties, worked themselves into the committees of the political machines and raced for titles and offices,—developing into the most useless and noxious beings: petty politicians.

And a certain judge knew what petty politicians they are, when he dared to tell them at a meeting at the Hotel Astor: "We need you women because you are more able than men to find out the political opinion of your neighbors, and what our opponents are intending to do." And that man proposed to appoint block-captains to whom to report the findings.

A clearer example of absence of ethics never has been so naively expressed, nor an insult received with more candor, for the WOMEN listened to His Honor with great interest!

The WOMEN decided at the last suffrage Convention, held in Chicago, in February, 1920, to join the existing political parties, but to maintain a woman's organization under the name of the "League of Women Voters." This, Miss G. Kilbreath, President of the National Association, opposed to Woman Suffrage, characterized in a letter to Mrs. Carrie Chapman Catt, President of the International Women's Suffrage League, as a "fake organization so far as actual voting strength is concerned, created by suffragists to serve as a tool to terrorize timid politicians," and as "a scarecrow, a league of straw voters, not representing 10 per cent even of the women who have the ballot, much less all the women of the Nation."

That the aim of the suffrage-women is only to get political jobs and add to the already too great number of sinecure holders, does not need to be emphasized to those who observe in the daily papers the desperate struggles of THE WOMEN for political and official positions.

The real motive of politicians for urging the ratification of the suffrage amendment by the states was given plainly by William Jennings Bryan, several times the unsuccessful candidate for the Presidency of the United States, who said: "I am particularly anxious that the DEMOCRATIC STATES shall act promptly and favorably: First,—In order that the Democratic Party may be able to make a successful appeal to women voters; Second,—Because we need the conscience of women to aid the moral causes to which democracy is pledged."

Womanhood is of no importance to politicians, whose first, and often only aim, is to get votes.

There are very few political men of the type of Senator Wadsworth, on the Republican side, and James R. Nugent, New Jersey Democratic leader, who place their conscience and convictions above political motives, proving thus that they have nothing to fear from the women's card index.

Mr. Nugent, answering a plea from Homer S. Cummings, Chairman of the Democratic National Committee in favor of woman suffrage, wrote: "Let us not for EXPEDIENCY'S SAKE inflict suffrage upon the women of New Jersey, the majority of whom, I am convinced, are opposed to "votes for women."

"Moreover, it means the driving of the women into direct competition with man in every field of human endeavor and you should know that the natural law of the survival of the fittest is still immutable. It means the loosening of the marriage ties, a diminishing of the birth-rate and a breaking up of the American Home. It means the projection of woman into the hurly-burly and turmoil of politics, and politics, as you and I know, is constant warfare, in which men only should engage.



“You ask me therefore to ally myself with a national policy committing the Democratic party to a complete surrender of the manhood of the nation to petticoat control for POLITICAL EMERGENCY’S SAKE. Believe me, I hold myself to be too much of a man to do this.”

President Harding, then Senator and Republican nominee for the Presidency, in a speech at Marion praised the women, and announced his intention of creating a new Welfare Department. He declared also his faith in the entrusting of important welfare work to women.

At once the WOMEN understood this promise as the pandering to them of the womanhood and girlhood of the country, and they started immediately to select the new Secretary.

Governor Cox, Democratic nominee, one or two days later, announced that if he was elected he would call a convention of women to propose laws affecting women and children.

Considering the trend of opinion of the “WOMEN LEADERS,” it is not hard to tell the kind of laws such a welfare department or convention would advocate.

With Mrs. Gilman, they would compel the woman to do work outside of the home, and give to strangers the care of your children.

With Miss Alice Paul, they would take away from the father his exclusive control over his children,—deprive him of the right of selecting their careers, of choosing their schools and otherwise disposing of them as he sees fit. The State, that is to say the woman at the head of the Welfare Department and the multiple committees of the Women’s Convention, would assume entire responsibility for the maintenance and education of children until they become of age.

With Mrs. Mary G. Simkovitch, they would free the foreign born woman by opening to her the doors of factories, shops and offices.

With Mrs. Frederick Schoffs, they would make of the foreign born man an American to the extent of sending his wife to club meetings.

With Miss Wolfson, they would have your boys and girls obtain authorization to marry from some lady-official, head of a matrimonial bureau in Washington, a lady-official whose authority would supersede yours, and to whom you would have to expose your private affairs as the reason for your opposition.

With Miss Doty, they would make of your wife a paid servant, and of the mother of your children, a woman "in the child-bearing business." This would create a new standard of relations between husband and wife, and offer ground to other faddists to deprive a husband of his wife when he is unable to pay her wages either as houseworker or mother. New grounds for divorce and immorality.

And with the lady birth-controllers and eugenists in authority one might expect the appointment of women inspectors of eugenics, who would have power to prohibit a man from procreating children, and would have him sent to prison, and his wife to the operating table, if he transgressed their orders.

Do these ladies truly believe that wives and children in the United States do belong no more to their husbands and fathers, but are just toys and tools in the hands of Misses and Mistresses who choose to stray into politics? One may ask what has become of the manhood of the country if the nonsensical principles of the WOMEN are written into laws.

The news that Secretary of State Colby had signed on August 26th, 1920, the proclamation announcing the adoption of the woman suffrage amendment was received with absolute indifference by the great mass of women in the United States,—and an investigation made by the New York Evening World among many business women, who, it was presumed, would have expressed enthusiastic approval, showed only apathy and antagonism.

This redeeming feature testifies to the saneness of the

womanhood of this country in comparison with the suffragist craze of New England and New York.

And one may wonder if the peculiarity of the brain of the Anglo-Saxon woman, who predominates in New England and New York, does not account for the spreading of feminism in these parts of the country.

In the smallness of the brain of the Anglo-Saxon woman can be seen the origin of her love for the inunderstandable, the mysterious, the uncanny, the supernatural; her propensity for eccentricity and oddness; her fondness for meaningless puzzles and so-called secret orders and societies.

Numerous instances of such freakishness of mind constantly appear in the daily papers, and a few facts lately published will sufficiently exemplify this hypothesis, such as mothers offering their young children or unborn child for sale,—a woman willing to sell her “soul” for 48 hours for 2,500 dollars,—a lady of Rockland offering her husband for sale, by lottery or auction in order to save her SEVEN children from misery, and receiving from numerous women inquiries for particulars and even money, paying for chances! Stupid bets of all kinds, like that of that young athletic girl of Portland who dived forty feet from Portland Bridge and swam in the icy water for twenty-three minutes before rescued.

The woman-picket and the Miss Harley who wanted women to wear trousers are daughters of the same queerness.

The flourishing of new religions, of Spiritualism and of Communication with the dead, also bring in their evidence on the same subject. Marriages celebrated in bathing suits, on horse-back, in airplanes, in overalls, in seaplanes, on mountain-peaks are other insanities coming from the same source.

The nonsensical opinions on the most varied subjects, which the newspapers publish daily with grotesque seriousness, need not be reprinted here. Just open today's newspaper and read. All these actions and ideas are indicative of a mentality that



calls more urgently for the attention of the psychiatrist than for the right to vote. The women of plain good sense go ahead undisturbed by the present day turmoil of insanity. They love, obey and respect their husbands, whom they consider well fit to represent the family's interests in public life.

They did not ask for the vote to protect the home against their husbands. THEY PROTECT THE HOME BY STAYING IN IT, which is the only way to do, but they will have to USE THE VOTE NOW TO PROTECT THEIR HOMES AGAINST THE WOMEN who pretend to be their leaders.

So our "WOMEN LEADERS," after the last general elections, discovered that if they were leading, the ordinary woman simply did not follow, as complaints of leaders published by the New York World on November 4, 1920, show:

"Mrs. George Bass, Chairman of the Women's Bureau of the National Democratic Committee, said flatly she was disappointed in the women. . . . . It was quite evident that the women had obeyed the call for a selfish isolation and by their votes had returned Moses, Brandegee, Wadsworth and Penrose—all irreconcilable bitter-enders to the Senate."

"Mrs. Arthur L. Livermore, Republican National Chairman of the Department of the East, in her rejoicing over the Republican victory, laid the blame for the small vote of the State at the door of the women voters and their implied preference for Governor Smith over Judge Miller. She said the women had not realized their political responsibility, and the fact that it would be of no use to elect a Democratic Governor and a Republican Legislature."

Another woman-leader contented herself in the lesser defeat she suffered. Miss Mary Garrett Hay, who led the assault on Wadsworth, and her fellow-workers, glorified in the decreased majorities "which stood as a monument to the efforts of the women."

Miss Harriet May Mills, democratic nominee for Secre-

tary of State, had made the following modest declaration when she was nominated: "I am running because I am fitted for the office and I believe I can perform the work more satisfactorily than a man. I was named for the Secretaryship of State by a conference of Democratic women. I was the unanimous choice of the Democratic delegates to the state convention."

"Miss Mills," said the New York American, of November 4, 1920, "was backed by the Woman Suffrage party and the League of Woman Voters, most of whom fought the re-election of United States Senator James W. Wadsworth, Jr., Mary Garrett Hay was one of her most pronounced champions."

Miss Mills was badly defeated, "while Governor Smith carried Manhattan by more than 100,000 plurality. Miss Mills lost it to Lyons (the Republican nominee) by more than 60,000."

Democratic women-leaders complained that the women had failed them, while Republican women-leaders rejoiced over the Republican victory, of which they modestly claimed the honor, when their most strenuous efforts were decidedly defeated, namely by the re-election of Senator Wadsworth and by the failure of Miss Mills to be elected Secretary of State.

These elections should end the dream of suffragist domination and teach all timid candidates that there is no connection between the "WOMEN" and the "WOMANHOOD" of the country. The latter, attracted to the pools, have repudiated the former and informed them that they take no interest in their ambitions and petty wrangles.

One of the great lessons of this election is that the WOMEN have in no way succeeded in corrupting the womanhood of the country. The latter enjoyed the thrill of choosing officials, and just followed the lead of public opinion in their condemnation of the last administration,—man's vote was merely duplicated by the woman's ballot. Another and more important lesson to the husbands and fathers is that unless weak or designing men

help the feminists in their evil work the woman will remain what real men in this country want her to be.

Whatever may be, to use Mr. Bryan's words, "the moral causes to which democracy is pledged,"—these causes do not seem to interest in anyway the welfare and protection of womanhood, for we are told by Speaker Sweet of the New York State Assembly; "Our widow's Pension Law has broken down. It will be my privilege at the coming legislative session to have it made beneficial and effective."

If Mr. Bryan's "moral causes" are the women's welfare laws, we fear these moral causes are not the most welcome to the working women themselves, and that the women's conscience is not a very settled thing if we are to believe Miss Amy Wren, Brooklyn lawyer. She acted as attorney for hundreds of women who lost their positions on the Brooklyn Rapid Transit System, as a result of the passage of the Lockwood Transportation Bill, and she may be accepted as representing the women-workers' view. She said: "It is pernicious legislation, sponsored by a group of NEW YORK SOCIETY WOMEN WHO HAVE NEVER WORKED IN THEIR LIVES AND WHO ARE SUDDENLY SEIZED WITH THE UPLIFT FAD."

But Miss Jane Pincus, who represents the Women's Joint Legislative Conference, said that the opposition to the welfare bills was confined "to a few unprogressive employers, a small group of high salaried skilled women and professional women and SOME LEISURE CLASS WOMEN."

An article published by the New York Tribune on January 21st, 1920, tells of the complaints of women on the Civil Service List awaiting appointment, while numerous women, relatives and friends of city officials, were given positions as police-women.

This is only a little example of what feminism does in city administration, but it may give something to think about if you consider how it will affect all branches of civil service of



the County, State and Nation, where room can always be made to niche all the relatives, near and distant, male and female, of the politicians.

A similar case is laid bare in an article by Martin Green, published in the New York Evening World of January 21, 1920. Mr. Green gives as follows, part of a statement by Senator King: "Many officials in the Federal service are faddists, cranks, uplifters, dreamers, visionaries, doctrinaires, failures in the practical walks of life, and finally they find refuge in soft berths in the departments of the Government, and there, protected by Civil Service and life positions, they indulge in their fads and fancies and dreams and visions, and seek the EXTENSION OF THEIR POWERS AND COVET OPPORTUNITIES TO PROJECT THE GENERAL GOVERNMENT INTO THE STATES AND INTO THE PURELY DOMESTIC AFFAIRS OF THE PEOPLE."

Senator King may not have meant this especially for the innumerable WOMEN'S societies grafting at leave on all branches of political and social life, sharing the public cake, and pestering the plain man and woman, but in fact it applies to them most adequately.

Numberless examples of the harmful results of feminism upon the woman, upon society, nation and government could be given, but the foregoing confessions will suffice for the purpose of illustrating the theoretical findings which the study of woman has brought forth. In every one of its manifestations, feminism shows itself as an artificially created state of mind, replacing by legal tricks or social conventionalities the natural actions and reactions of human nature and their normal combination in social life.

Feminism may be a new word, but is a very old thing, which has appeared as a cancer on all declining civilizations, and has progressively been cured with the infusion of new blood and the return to morality.

The courtesans of Greece, the enfranchised prostitutes of

Rome, the ladies of the court of Louis the 15th, the Tricoteuses of the first French Republic, the Petroleuses of the Commune, the Bolshevik heroines of Russia and Hungary, our professional feminists, are all daughters of the same sin,—the oblivion of woman's nature.

All of them were praised and courted by the politicians of their time and all proclaimed that a new womanhood had been born, but a study of their deeds proves they were, and are, perverted products of decaying civilizations.

Feminism is an artificial habit and a looseness of morals. It results in the loss of woman's pride.

Why does Feminism want the woman to leave her home and work outside, while advocating the employment of strangers to perform her duties in the home?

Why does not Feminism want the girl to be trained for wifehood and motherhood, and instruct her in business only if she proves to be a failure as a woman?

Why does Feminism impose the training of girls as business automatons and then declare the mothers incompetent and entrust their children to societies and committees?

Why does Feminism snatch away the needed and legitimate authority of the husband and father over his wife and children and subject them to isolation and to the control of so-called welfare leagues and protective societies?

Why does Feminism kidnap the girl from her home, subject her to the immorality of the street, the office and the factory, and then, when the girl falls, mercilessly send her to the reformatory?

Why does Feminism uphold anything that is injurious to home and family life, and support legislation making the breaking up of the home the natural course?

Why does Feminism ask for a conventional "common standard of morality for both sexes" when the natural results of the fault produce radical changes in the woman's body, but do not physically affect the man?

Why does Feminism direct the woman to the thralldom of business life and salariat, instead of helping her toward the independence of the home-woman?

Why does Feminism persecute the independent girl who practices the male standard of morality? And why does Feminism claim for the married woman the right to the same standard?

Why does Feminism rush into the political parties and espouse their aims and methods, when, before suffrage was granted, it asked for the vote to secure cleaner politics?

In short why does Feminism urge the woman to "manism" and to the commercialization of her body, instead of demanding nicer femininity and more efficient womanhood?

The answer is simple:

It is because Feminism is an ensemble of petty trickeries and fallacies destined to clothe, under philosophical pretenses, the shortcomings and vices of a few handfuls of well fed and well rested women whose husbands or fathers have provided them with ample incomes. It is because these WOMEN, who are unable to work themselves into prominence on merit, need to create for their own selfish purposes a class of women whose lives have been wrecked, a proletariat of women, whose bodies are abased to the state of money-making tools, whose intelligence is perverted with skepticism and whose mentality is scattered and adrift on the tide of doubt in a storm of conflicting intuitions and teachings.

Feminism lives upon systematic and vicious calumnies constantly spread against the home-life and against fathers and mothers, through the agencies of newspapers and protective societies. This has proceeded so far that one of the WOMEN has succeeded in finding that "IT IS THE GIRL AT HOME WHO NEEDS THE MOST PROTECTION."

Make of all girls happy wives and mothers, and Feminism will find support nowhere.



It is against the she-politician, as well as against the he-politician, who both feed their ambition upon woman's blood, heart and soul,—it is against these WOMEN, who are backed by the Hidden Powers whose aim of woman slavery they serve,—it is against them that the man must protect the woman, that the husband must protect his wife, that the father must protect his daughter and the young man his fiancée.

This protection can be secured by the repealing of the Susan B. Antony amendment, the reforming of school education, the recognition of social rights and the thorough cleansing of the political stables.

It is up to the husbands and fathers to realize this program,—and it is up to them to preserve and uphold sensible and sane womanhood.

## PART VIII.

## CONCLUSION.

The woman being different from man in every part of her and being endowed with different functions, abilities and qualities, she has in society a different calling.

She is a being of grace and beauty, and needs to be so, because it is by her attractiveness that her evolution is possible.

She is a being of passiveness, and needs to be so, because her nature operates by attraction, because her accomplishments are improvements of her own individuality and because her passiveness determines her abnegation which insures her children's welfare.

She is a being of gracility in mind and body, and needs to be so, because passiveness is her modality.

She is a being of sensitiveness, and she needs to be so, because sensitiveness is her protective armour against aggressiveness of man, whom her charms attract.

She is a being of modesty and self-respect, and needs to be so, because these virtues represent the woman's moral value and guarantee her fidelity to her husband.

She is a being of sentimentality, and she needs to be so, because sentiment is her most efficacious weapon in the attainment of her aims, in the support or redemption of her husband and the preservation of civilization from generation to generation.

She is a being of love, and needs to be so, because love is her natural calling, and because happiness can only be obtained by following one's calling.

She is a being of privacy, and needs to be so, because intercourse with strange people always lessens and generally ruins

her faculties of passiveness, modesty and sentimentality, which are fundamental in the abiding of her natural calling,—because she is an integral part of the family unit, the interests of which must be in the hands of the aggressive member.

She is a being of exclusiveness, and needs to be so, because her maidenhood can be a gift to one man only,—because her fecundation, which is a process in the development of her individuality, can be the deed of one man only and because this gift of herself and her fecundation make her the property of her mate, who acquires rights and assumes corresponding duties.

She is a being of permanency, and needs to be so, because of her passiveness, which prohibits her from seeking another mate and is correlative to the instinctive repulsion of man for an aggressive woman,—because of her exclusiveness to which the man has a right,—because her children are entitled in equal proportion to the affection of their mother and the protective authority of their own father.

Woman being thus organized for her own good and for the welfare of her people, her status in society must be determined by the requirements of her nature.

Nature works in ignorance of evil, and has no compromise with it. The organism that has committed a fault against nature reacts through pain and trouble toward normal conditions.

Human nature is builded according to the same principle in its three great elements,—body, intellect and conscience. When the eye is hurt by strong light, natural reaction closing the eyelids protects the organ and restores it to its former state. Mistakes and doubt hurt the intellect, which reacts by reflexion leading to the truth. Misdeeds hurt the conscience which reacts through remorse and leads to reform. It is by the working of these reactions that human nature is preserved in relatively good condition, although free-will often fights nature and sometimes traces physiological pathways of bad habits.

Social order is a collective expression, customary or writ-



ten into laws, of individual morality. The closer the social order is to nature, the easier it is for the members of the collective body to observe its rules and follow a higher standard of morality.

In a society organized in conformity with the dictates of nature, evil is ignored and never compromised with. It is a society formed for normal beings, a society where free will has its social correlative of liberty, where rights, not prohibitions, are written in the statute books.

As nature has not provided means for compulsory morality, the legal locks and chains invented by communities against looseness of conduct are inefficient, and, as very often human conscience does not condemn acts that the laws forbid, violators take punishment as an irritating abuse of a coterie-made regulation.

Just as the violator of human nature finds his punishment in his own fault, so the offender meets his penalty in his offense if the social order, a resultant of the normal working of human nature, is adapted for the benefit of the good.

For instance, in natural life, if a man abandons his mate, he is punished for his fault by isolation, loneliness and un-comfortableness, which soon will bring him back to his duty, nature not having compromised with him. Why act differently in society, and why, when a husband abandons his wife, give him permission through divorce to commit some more offenses? Why does the law not let him bear the burden of solitude until he comes back repentant and cured?

In natural life each member of the family concurs in the common welfare of the unit according to his functions and capacities, and shares in its resources according to his needs. Why not have society proclaim nature's order, and deprive of family advantages the member who casts himself out of the fundamental social unit?

As public rights, or rights in the determination of the destinies of the nation, are derived from participation in the

perpetuation of the race, why confer rights of representation upon one who no longer represents any social unit and endangers the common welfare?

If a wife casts herself out of the family unit, why give her legal authorization to do so? Why not let the penance of her state work out her redemption?

In an artificially made social order, is it not because the law is making comfortable the wilful violator of the natural laws that people make a business or an entertainment of outlawry?

Society must be organized for the welfare of normal people, and whoever transgresses his natural law makes himself an outlaw, upon whom no arbitrary punishment must be visited, but who by his very action deprives himself of the advantages of civilized society and pays for his misdemeanor by the hardship which it causes him to return to his normal status.

To regulate outlawry, to make it enjoyable and easy, is to give privileges to the guilty and offer a premium to evil.

By regulating divorce, the law endorses a social crime. The laws that regulate divorce in the United States are of the same nature as the laws that regulate prostitution in foreign countries. They legalize outlawry. They give rules for social disorder and corruption. They are ethically similar to those that would give directions for theft, murder or rape. They tell how an offense must be committed in order to avoid its punitive and redeeming consequences. They are immoral laws.

Because the woman possesses peculiar organs for the accomplishment of a special natural function, the perpetuation of the race, toward which the whole arrangement of her being is directed,—and the realization of which is the fundamental element of her happiness,—social order in its dealings with the woman, must: First, respect the woman as a woman; second, protect the woman as a woman; third, facilitate the woman's abiding by her natural calling and help her in the realization of her woman's career.

Social order must respect woman's nature throughout her evolution. Little girls need versatile and unconstrained childish activities with periods of rest scheduled only by the appeals of their organism. They must be only factories of rich blood which they must be allowed to store for the building of their femininity.

As maidenhood is a preparatory state to effective womanhood, girls need to be prepared for their natural state in human society. So the young girl's physiological functions should be preserved for further development. She needs an unexhausted supply of nervous force to meet the requirements of wifedom and avoid physiological misery and collapse when her calling makes itself felt.

She needs sensitiveness and modesty. She needs the knowledge of the sciences and the practice of the arts belonging to her natural functions.

Women need wifedom and motherhood, with all the facilities that these states require. Among these are private homes and decent support, which presuppose the right of man to earn a reasonable living for himself, wife and children by a reasonable day's work. They need the protection of their husband and the love and respect of their children.

These, and all other needs of woman's nature, must be respected by the law and recognized as rights.

The law must protect the woman as a woman; thus protect the woman physically as a maiden, in school as well as in the factory, against girl-labor that endangers or hampers her normal development. The law must protect the maiden morally against conditions that make her lose her modesty. The law must protect the maiden mentally against teachings opposed to the calling of her nature.

Social order must protect the woman as a wife, and must protect her, not against her husband, but against actual offences of her husband, by holding him responsible for his duties, even when he breaks his laws. This can be accomplished



by depriving him of a husband's rights for the time his dereliction lasts.

Social order must protect the woman as a mother, by recognizing her inalienable possession of her daughters and infant boys, against the claims of societies or committees that try to usurp her privileges. The parents are by nature the probation officers from whose authority the child can be taken away only by a violation of human rights.

Social order must facilitate the woman's loyalty to her natural calling and help the realization of her woman's career.

Social order through the school can facilitate the evolution of the girl toward higher womanhood by applying methodically the pupil's intellectual faculties to her feminine nature and activities.

Social order can facilitate the abiding by the woman of her calling by protecting the interests of the great mass of adult men, who now are unable to mate with maidens, that schools and commercialization have unfitted for domestic economy. It is as much the duty of organized society to protect man's work and productive activity against "business" as it is society's duty to help the woman in her training for WOMAN'S LIFE.

It is a duty of the social order, on default or ineffectiveness of the husband, to help the mother and prospective mother, not by charity, but as a social function of co-operation.

Such are the main lines of social order based on the nature of THE WOMAN.

Human nature is the foundation of human society, and a society that has recourse to trick-legislation to institute a make-believe social order is a failure. WOMEN may proclaim principles and theories of new womanhood, but their efforts to make of the WOMAN what she is not, are futile, as they have been since history and legend have recorded the decay of civilizations. Feminism in its various forms is as

old as perverted womanhood. It appears with the loosening of morality as a process of elimination of evil by the sterilization of decadent countries.

In this country, whose population is a composite of old and new races, feminism is eliminating the Anglo-Saxon stems of New England and New York. It clothes its symptoms in Anglo-Saxons modes of mind. Looseness of morals is assumed to be "respectable" under the mockery of the marriage license, and commercialization of womanhood is labeled "economic independence."

The salvation of the United States lays in its various races, in the relative youth of its north-western European stock, in its Celtic population from Ireland, in its raw products from Poland and Russia, in the influx of rejuvenated elements of Latinity.

These people just get married and procreate children, because they are young races, the races of the future; and although the contagion of Feminism may reap victims among them, the mass remains sane. With the help of their natural good sense, they will obey the word of the Lord: "Go and Multiply."

Feminism is bound to die out by itself, notwithstanding political protection and help, for every little girl that is born is an anti-feminist by nature and every young girl to whom love beckons is a flower of Femininity.

The WOMEN, through their propaganda will ring the death knell of many a young girl's happiness, and they endanger the happiness of all; but it is up to the girl herself to gain her redemption by remaining splendidly true to her heart and soul desires. Nothing else matters, nothing else is of importance to a young girl, except her feminine calling.

If a man offers a girl a worthy love,—a love of respect, a love of devotion, a love that aims at securing her happiness through the normal development of her being, and that girl herself feels inclined toward him and has confidence in his

will and ability to carry out his purpose, then the time has come for her to discard the little ambitions of public success, the narrow-minded practicalism of self-support, the fallacy of antagonism of man and woman, and then she must embrace wholeheartedly and unreservedly the sublime career of womanhood.

No preferences or prejudices of relatives, no sophisms of education, no false pride may prevail against the transcendental ascension of the maiden to wifehood and motherhood. To be a wife and mother is the sacred mission of the woman on earth. It is thereby that woman preserves civilization. It is a more important event for humanity at large than the making or undoing of empires.

Girls be girls,—nothing less, nothing more; become the BIGGEST WOMEN on earth, GOOD AND TRUE WIVES TO GOOD AND TRUE HUSBANDS; become the TRIUMPHANT WOMEN, the priestesses through whom God operates the mystery of life,—the MOTHERS before whom king and slave,—soldier and priest,—youth and old age,—judge and condemned, bow with respect and admiration.

Maidens, be not ashamed to admit that the nobleness of womanhood is your ambition. Be proud that a worthy man wants you to belong to him, entirely and forever, and wants you to be the creator of that baby whose little hand brushes easily aside the tin-ware like prominence of preposterous WOMEN.

Girls, become what God made you for, for nothing could be higher in mankind and civilization: "TRUE WIVES AND MOTHERS OF MEN."



## THE ANSWER.

Now, Reader, after this exposition of principles and facts, may it not be safely asserted that

## FEMINISM IS THE BOLSHEVISM OF SEX?

Is not Feminism a collective mental disease originated in particular types of deficient womanhood, which, after having tried to reach their rightful aims of happiness, and having failed, attribute their disappointment to prevailing conditions rather than to their own incapacity.

Hence, discontent and hate ferment in them against the supposed wrongs of the natural organization of the family, against the rightful appropriation of the wife by her husband, and the authority of the father over his children;—envy grows against the more favored wives, and the diseased mind becomes a public danger.

Through the influence of repeated propaganda, normal people,—good wives and sweet young girls,—become infected by doubt and suffer imaginary wrongs.

Led astray by this delusion, they harm themselves by resisting the natural inclinations of their being; they become ashamed of their sex, and join the feminist organizations and clubs, where they are paraded as testimonies of the justness of feminist revendications.

The acts of such mentally deficient women are individual violations of their natural laws, but when social parasites,—politicians and corrupt or ambitious women,—found in this force of normal wives, spiteful spinsters and beguiled maidens a tool strong enough to overthrow or modify social organization in order to further their personal fortune or to cover their vices with the pretense of legitimacy, they claimed rights for

abnormal people,—for the woman who forsakes husband, children and home,—and erected the insanity of isolation and self-support of women as the standard by which womanhood should be modeled.

They are now trying to rob the husband of his wife and the father of his children,—and subject wife and child to some government agency in which Feminists would dominate for the satisfaction of their personal benefit, and that, no matter what it may cost to the normal and healthy individuals or to the Nation at large.

The End.

## APPENDIX.

**An Answer to Some Critics.**

Your opinion on "The Bolshevism of Sex" has been received with the greatest pleasure. It indicates that you have examined this book carefully and impartially.

Your judgment is most valuable when you write: "From many points of view this book is excellent. It is sound in its general conservative tendency, it contains many acute observations on the psychology of woman, and it has numerous wise reflections on many deteriorating influences on woman's health and character. On the other hand, there are other things in the book which prevent one from indorsing it unreservedly. It is too frank in discussion and recurrent insistence on woman's organs for the general reader, and its reduction of woman's work to the sole function of bearing children leaves out of account her many other capabilities and higher purposes."

Your criticism shows that I should have given greater development and emphasis to some points only slightly touched on in the course of this work.

But I beg to be allowed to take exception to a further opinion, that "His statement that the wife is the husband's property is false."

The Natural History of the human being shows this appropriation to be a fact. It has been a legal statute in all civilizations until the latter started on their decline. The ethics of mating collapse if deprived of that fundamental principle, —without appropriation the wife would be absolutely free and have the right to take herself away from her husband and join other men, as often, and in such manner, as she pleased. The Scriptures tell us that God made the woman and gave her as a companion to Adam. Furthermore, all precepts of Christian-



ism regarding the duties of the woman in the state of marriage presuppose her to belong to her husband.

It seemed to me superfluous to define the word "property", as it is understood that the rights of the proprietor are determined by the nature of the "property". So, property rights differ for a piece of furniture, a house, a farm, a waterway or a child, (as is shown clearly in the case of adoption). My use of the word "property" should not be taken to have the same meaning when applied to a wife as when applied to a desk or a table that you may sell, exchange or destroy. The comprehension of this word is clearly limited, particularly when one reads the chapters on Sexual Respect and Family Morality. My contention is that a man owns his wife in her capacity of a wife, not as a saleable or tradeable object, not for sensual misuse either,—but he owns her bodily for legitimate marital rights and for the bearing of his children,—he owns her sentimentally for her love and affection and he owns her mentally for her moral support and respect. No other interpretation should be put on the word "property", for it would not be consistent with the arguments advanced in this book.

My theory that political rights belong exclusively to the head of the family unit, which I believe is strongly supported by historical facts and by a study of present day human society, may at first glance appear strange. The individual would of course be deprived of political rights, but this privation would be incommensurably compensated by social individual rights which are totally ignored in the present national organization.

This book was so obviously written for the people of the world, living in the world and by the world, that the remark that "there are passages in the book that need a great deal of explanation if they are not to be taken as contrary to the Church's doctrine on celibacy" surprised me much.

It did not occur to a priest who read the manuscript, nor to me, that any part of the book could be construed as contrary to the celibacy of the priesthood and religious orders,

for it is commonly understood, from a religious viewpoint, that one may neglect or suppress bodily functions if it helps in the salvation of his soul or in the salvation of his brethren, and so there exists indeed, besides priests and religious orders, a very limited group of high minded men and women, who under some accidental circumstances or because of a special vocation, forego matrimony in order to devote their lives to the service of God and humanity. These, of course, in a more or less extended degree, make a self-sacrifice of legitimate satisfactions of life, and they are at freedom to do so, although they may not expect for their deeds to have special rights conferred upon them.

In no part of the work are these exceptional people mentioned in classes of women whose attitude is condemned, so they could not be identified with the women referred to in Chapter II, Part V.

Nevertheless it could hardly be said that our unmarried business women, salaried workers of organized charities, suffrage pioneers, political women, birth control advocates, actresses and artists, have in foregoing matrimony anything like the saving of their souls as an object, or that they put into effect superior capabilities or possess nobler purposes than those of the MOTHER who bears children, and raises them to be healthy and sane men and women. This WORK includes all of woman's capabilities and there can be no nobler purpose for worldly people.

The woman is perfectly free to be a sinner, a higher woman or a saint. Nowhere in this study has any limitation been put on her liberty of action, nor an enforcement of morality asked for, but it advocates the organization of the nation for normal people, against the standardization of the womanhood of the country according to THE ABNORMALITY OF NON-SENSICAL WOMEN.

This work does not exclusively consider the woman from the viewpoint of her bodily organs,—the requirements enunciated

ated in the chapters on The Higher Woman and The Education of the Girl demand of her higher intellectuality and morality than most prominent men and women possess. The bodily organs of the woman are frankly discussed and referred to in this book. That is true, but it is perfectly useless to study the woman and pretend to ignore her physical constitution which nevertheless will assert its functions. Circumlocutions and mental reservations hinder straight thinking, and to them may be attributed the numerous fanciful opinions expressed nowadays on the women. Philosophy needs to go straight to the truth, sometimes brutally. Sophism likes the vague and undefined path, because its aim is confusion.







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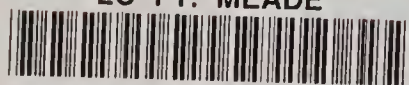








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